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RT 1166

Vol. XX, No. 1] [January, 1978

पुराणम्

PURĀṆA

(Half-yearly Bulletin of the Purāṇa-Department)

With the financial assistance from the Ministry of Education, Government of India

VASANTA PAÑCAMĪ NUMBER

आत्मा पुराणं वेदानाम्

पुस्तकालय
गुरुकुल, कां

ALL-INDIA KASHIRAJ TRUST
FORT, RAMNAGAR, VARANASI

Annual Subs.—Inland Rs. 30 **Foreign £ 3.00**

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न पुनस्ते सम्पादकान् न्यासं च निबध्नन्ति

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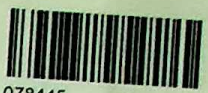

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रात्रिसूक्तात्मकं देवी-स्तोत्रम् ❀

रात्रिदेवीं प्रपद्येऽहं शरणागतवत्सलाम् ।
करालवदनां कृष्णां दुष्टग्रहविनाशिनीम् ॥१

नमामि खड्गहस्तां तां खेटहस्तां भयानकाम् ।
वरदाभयहस्तां च भक्तलोकभयापहाम् ॥२

शूलहस्तां शङ्खचक्रगदाचापेषुधारिणीम् ।
चतुर्भुजामष्टभुजां द्विभुजामरिमर्दिनीम् ॥३

अष्टादशभुजां लक्ष्मीं दशहस्तां सरस्वतीम् ।
सर्वसम्पत्प्रदात्रीं च सर्वविद्याप्रदायिनीम् ॥४

सहस्रबाहुचरणां सहस्रमुखलोचनाम् ।
सहस्रमुकुटोपेतां सहस्रचरणाम्बुजाम् ॥५

पद्मयोनिमुखाब्जस्थां विष्णुवक्षःस्थलस्थिताम् ।
शिवाङ्कनिलयां गौरीं वन्दे मूर्त्रित्रयात्मिकाम् ॥६

आर्भटचा वैष्णवी चोग्रा कुलानि विबुधद्विषाम् ।
या निर्दहति रक्ताक्षी तां वन्दे शिववाहनाम् ॥७

मधुकैटभसंहारं महिषासुरमर्दनम् ।
याऽकरोन्नौमि दुर्गां तां वधं शुम्भनिशुम्भयोः ॥८

इन्द्रादिसर्वदेवानां सूर्यादिज्योतिषामपि ।
सर्वशक्तिस्वरूपा या रात्रीं तां प्रणमाम्यहम् ॥९ +

❀ निर्णयसागर प्रेस, मुम्बई, मुद्रिते 'बृहत्स्तोत्ररत्नाकर' ग्रन्थस्य द्वितीयभागे (१९६५), ३७, ३८ पृष्ठयोः ।

+ अस्य रात्रिसूक्तस्यान्ते फलश्रुतिः—

रात्रिसूक्तं जपेद् रात्रौ त्रिवारं च दिने दिने ।
भूतप्रेतपिशाचादिचोरसर्पादिनाशनम् ॥

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NOTE ON THE DEVĪ-STOTRA

The *Devī-stotra* reproduced here is in the form of the *Rātri-sūkta* or glorification of goddess Rātri who is the presiding deity of *rātri* (night); or the deified form of the *rātri* has been conceived here as the goddess Rātri (Rātri-Devī). Such deification of the natural objects and phenomena are not uncommon in the Vedic as well as in the post-Vedic literature, such as the Tantra-s and the Purāṇa-s.

In the *Devī-Māhātmya* of the *Mārkaṇḍeya-Purāṇa* Brahmā eulogises the goddess Yoga-nidrā who induces Viṣṇu to enter into sleep on the couch of Śeṣa in the general inundation at the time of the *pralaya* (dissolution) (1. 73-87). There, the Yoga-nidrā has been called as "कालरात्रिर्महारात्रिर्मोहरात्रिश्च दारुणा" (śl. 79 ab). There she has been eulogised as the immanent all-producing Śakti or Prakṛti.

This same *Yoga-nidrā-stuti* of the *Devī-māhātmya* is given as the 'पुराणोक्तं रात्रिसूक्तम्' in the *Bṛhat-stotra-ratnākara* from which the above रात्रिसूक्तात्मकं देवीस्तोत्रं has been reproduced here. There is also a *Rātri-sūkta* in the Tantra-s, which is the same as the *Yoga-nidrā-stuti* of the *Devī-māhātmya*. The first and perhaps the original *Rātri-sūkta* is, however, in the *Ṛgveda* (X. 127. 1-8), where Rātri has been called as 'अमर्त्या देवी' (immortal goddess) who induces sleep in the mortals, who is the daughter of the heavens (दुहितर्दिवः) and who is like a milk cow (गा इव) and is the repository of all the wealth (bestowing it on her worshippers) (विश्वा अधिश्रियोऽधित).

The word रात्रि is formed from the root √रा to give or from √रम् to delight, to set at rest. The *rātri* or the night thus performs the two important functions—she contains the coming day in her womb and gives birth to it the next day at the time of dawn (hence the dawn or Uṣā has been called the sister of Rātri in the Ṛgvedic *Rātri-sūkta*).

Goddess Rātri is thus, the creative force, benevolent Śakti of all the gods, Indra and others, and also of all the heavenly luminary bodies, the sun etc.

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Cf. इन्द्रादिसर्वदेवानां सूर्यादिज्योतिषामपि ।
सर्वशक्तिस्वरूपा या रात्रीं तां प्रणमाम्यहम् ।।
(*Stuti*, śl. 9)

The other function of Rātri is to make all the beings calm and peaceful by inducing sleep in them; all the beings resort to her at night and take rest in the lap of Mother Rātri who is so affectionate to all those who take refuge in her—"रात्रिदेवीं प्रपद्येऽहं शरणागतवत्सलाम् ।" (*Stuti*, śl. 1)

In this *Devī-stotra* night (rātri) has, in fact, been personified as Devī (or Durgā). She has been conceived here as of dark complection with a terrific face; she removes the harmful effects of the evil stars (दुष्टग्रहविनाशिनी)—(śl. 1). She has a sword in one of her hands and a shield in another hand; she is dreadful, but bestows boons and protection on her worshippers and devotees by one of her hands—(śl. 2). She holds a trident, a conch, a discus, a mace and a bow and arrows in her hands; she is four-armed, eight-armed and also two-armed and destroys her foes—(śl. 3). She is Lakṣmī (i. e. Mahālakṣmī) having eighteen arms and bestows wealth of every kind, she is Sarasvatī (i. e. Mahā-sarasvatī) having ten arms and bestows all knowledge—(śl. 4). She (as the supreme female deity) has thousand arms and legs and also thousand mouths, eyes and crowns and thousand lotus-like feet—(śl. 5). She, having three forms resides (as Sarasvatī) in the lotus-like mouth of Brahmā, (as Lakṣmī) on the bosom of Viṣṇu and as Gaurī (i. e. Pārvatī) on the lap of Śiva.—(śl. 6). She (Rātri or Durgā) as the bold and terrible red-eyed Goddess Vaiṣnavī (the personified Śakti of Viṣṇu, and one of the Mātṛkā-s) destroys the families (or multitudes ?) of the enemies of gods and has an auspicious vehicle (in the form of Garuḍa ?)—(śl. 7). She, the Goddess Durgā, killed (as Kāla-rātri) the two Asura-s, Madhu and Kaiṭabha, She (as Mahā-lakṣmī) killed the Asura Mahiṣa and (as Mahā-sarasvatī) slew the two Asura-s Śumbha and Niśumbha—(śl. 8). Goddess Rātri is the *śakti* (or the personified female energy) of all the gods, Indra and others, and of all the heavenly bodies, such as the sun—(9).

In the *Devī-māhātmya* of the *Mārkaṇḍeya-purāṇa*, also called as the *Durgā-saptaśatī*, comprising the seven hundred stanzas, Devī or Durgā, called also as Mahā-māyā, Mahā-rātri etc., has been conceived as having three main forms, viz. Mahākālī, Mahālakṣmī and Mahā-sarasvatī.

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As Mahā-kālī, Mahā-rātri or Mahā-nidrā (or Yoga-nidrā of Viṣṇu) Goddess Rātri or Durgā caused the death of the two Asura-s, Madhu and Kaiṭabha who at the time of the dissolution of the world wanted to kill Brahmā residing in the navel lotus of sleeping Viṣṇu. This episode has been narrated in the प्रथमचरित्र of the *Devī-māhātmya* and has been referred to here in the present *Devī-stotra* in its śloka 8a. Mahā-kālī or Mahā-rātrī has been conceived as having ten arms and three eyes in the *dhyāna* given in the beginning of the *Prathama-caritra*.

The second form of Durgā is called Mahālakṣmī who killed Demon Mahiṣa (śl. 8b), as narrated in the मध्यमचरित्र of the *Devī-māhātmya* (adhs. 2-4), and referred to here in this *Devī-stotra* in its śl. 8b. Mahālakṣmī has been represented as having eighteen arms and residing in a lotus (cf. the *dhyāna* given in the beginning of the *Madhyama-caritra*. In the *Devī-stotra* also Lakṣmī (i. e. Mahā-lakṣmī) has been described as having eighteen arms अष्टादशभुजा (śl. 4a).

The third form of Durgā (Devī or Rātri) is Mahā-sarasvatī who killed the Asura-s Śumbha and Niśumbha (śl. 8d), as narrated in the *Uttara-caritra* of the *Devī-māhātmya* (adh 5 ff.). In the *dhyāna* therein Mahā-sarasvatī is represented as having eight arms.

It should also be noted here that in the *Prādhānika-rahasya* appended to the *Devī-māhātmya* Goddess Mahālakṣmī is the supreme Deity and the origin of her two forms Mahā-kālī and Mahā-sarasvatī and also the original cause of the whole universe and has been identified with Pradhāna or Prakṛti, primordial cause and substratum of the universe, hence the name of this *Rahasya* is *Prādhānika*. All the three goddesses, Mahā-lakṣmī, Mahā-kālī and Mahā-sarasvatī have been represented here as each having four arms. Therefore, these three goddesses of the *Prādhānika Rahasya* are different from the three Goddess, Mahā-kālī, Mahā-lakṣmī and Mahā-sarasvatī of the three *Caritra-s* of the *Devī-māhātmya*.

The three forms of Durgā—Sarasvatī residing in the lotus-mouth of Brahmā, Lakṣmī residing on the bosom of Viṣṇu and Gaurī occupying the lap of God Śiva, mentioned in śl. 6 of the *Devī-stotra* seem to be different from Mahā-kālī, Mahā-lakṣmī and Mahā-sarasvatī alluded to in śl. 8 of the present *stotra*. According to the *Prādhānika-rahasya* Mahā-lakṣmī produced Lakṣmī (named also as Śrī,

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Padmā and Kamalā), Mahā-kālī produced Sarasvatī, the female deity of white complexion, known as Sarasvatī (and named as Trayī, Vidyā, Kāmadhenu, Bhāṣā, Akṣarā and Svarā), whereas Mahā-sarasvatī, who killed Śumbha and Niśumbha, produced the female deity also of white complexion (named as Umā, Gaurī, Satī, Caṇḍī, Sundarī, Subhagā and Śivā). Goddess Mahā-lakṣmī gave Trayī (or Sarasvatī) to Brahmā, Gaurī to Rudra, and Śrī to Vāśudeva or Viṣṇu—the pairs which are mentioned in śl. 6 of the present Devī-stotra.

Thus, there are three triads of the female deities, the divine manifestations of the single supreme female Deity called Rātri or Durgā in this *Devī-stotra* and Mahā-lakṣmī in the *Prādhānika-rahasya*. These three triads are as follows :—

1. **Mahā-kālī** who was praised by Brahmā for the destruction of Madhu and Kaiṭabha, **Mahā-lakṣmī** who killed the Demon Mahiṣa and **Mahā-sarasvatī** who killed Śumbha and Niśumbha.

2. **Mahā-lakṣmī** the supreme Deity, who herself assumed the two forms of **Mahā-kālī** and **Mahā-sarasvatī**, as mentioned in the *Prādhānika-rahasya*

3. From this second triad the three goddesses – **Lakṣmī** or **Śrī** **Sarasvatī** or Trayī, and **Gaurī** or Umā were respectively produced by Mahā-lakṣmī, Mahā-kālī and Mahā-sarasvatī as already mentioned above.

   According to the *Vaikṛtika-rahasya*, however, the *tāmasika* goddess **Mahā-kālī** is the *Yoga-nidrā* of Viṣṇu, having ten faces, ten arms, ten legs and thirty eyes; although of terrific appearance, she when worshipped bestows beauty, good fortune and stable wealth. Goddess **Mahā-lakṣmī** of the nature of three *guṇa-s* was manifested from the bodies of all the gods: she has white face, blue arms, red middle of the body, red feet and blue shanks and thighs; she is to be worshipped as having eighteen arms, although she has in reality thousand arms; she killed Mahiṣa; when worshipped she bestows mastery over all the worlds and gods. Goddess **Mahā-sarasvatī** manifested herself from the body of Gaurī or Pārvatī (cf. *Devī-māhātmya*, adh. 5, śls. 84 ff.), and is called Ambā or Kausikī, for she was produced from the Kośa (or sheath) of Pārvatī's body; she killed

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Śumbha and Niśumbha; she is of the nature of pure *sattva* and when worshipped with devotion, she bestows the all knowing faculty or omniscience (*sarvajñatva*).

In the present *Devī-stotra* the three great goddesses—Mahā-kālī, Mahā-lakṣmī and Mahā-sarasvatī and the three goddesses—Gaurī, Lakṣmī and Sarasvatī are all the divine manifestations of the Great Goddess Rātri devī or Durgā who has herself a manifested individual form as described in śls. 2 and 3 of this *stotra*. Besides this manifested individual divine form Goddess Rātri or Durgā has also a cosmic or pantheistic form as described in śl. 5—

सहस्रबाहुचरणां सहस्रमुखलोचनाम् ।
सहस्रमुकुटोपतां सहस्रचरणाम्बुजाम् ।।

In Her manifested individual form Goddess Durgā or Rātri is the supreme female Deity, but in her immanent or pantheistic form she is identical with the highest Divine Reality called by different male and female divine names as Viṣṇu, Kṛṣṇa, Śiva, Mahā-māyā, Ādyā Śakti etc.; in the *Viṣṇu-sahasra-nāma-stotra* Viṣṇu has also been described as the universal Soul having a thousand heads, a thousand eyes and thousand feet (सहस्रमूर्धा विश्वात्मा सहस्राक्षः सहस्रपात् śl. 37 cd), Lord Kṛṣṇa in the *Bhagavad-gītā* is described as having innumerable arms, bellies, mouths and eyes ("अनेकबाहूदरवक्त्रनेत्रं") and having innumerable forms ('अनन्तरूपम्' 11.16); similarly God Śiva in the *Śiva-sahasra-nāma-stotra* (Mbh. XIII. 17.31 ff; Chitraśālā Press edition) is described as having a thousand eyes ("सहस्राक्षः" śl. 37) a thousand arms ("सहस्रहस्तः" śl. 51), a thousand heads ("सहस्रमूर्धा:" śl.132), having universe as his form ("विश्वरूपः" śl. 41) etc.; similarly Devī Pārvatī's cosmic or universal form has been described in the *Kūrma Purāṇa* (Cri. edn., I, 11) "सर्वतः पाणिपादान्तं सर्वतोऽक्षिशिरोमुखं" (śl. 73) etc.

Thus, the individual divine form and the universal (Virāṭ) form of the Goddess are like the two sides of the same coin. These two forms or manifestations are Her *saguṇa* forms. Beyond these two *saguṇa* forms there is also a *nirguṇa* or transcedental form of the Goddess in which form all the senior gods and goddesses of the Hindu pantheon are identical with the Supreme Conscious Reality called *Brahman*. These three aspects of the Divinity should be kept in mind when studying a *stotra* of a god or goddess.

—Anand Swarup Gupta

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THE EVOLUTION OF THE MANVANTARA THEORY AS ILLUSTRATED BY THE SAPTARṢI MANVANTARA TRADITIONS

By

JOHN E. MITCHINER

[मन्वन्तराणां तेषामन्तर्भाविनां सप्तर्षीणां च परम्पराया निर्देशस्य च विकासक्रमो महाभारते पुराणेषु चोपलभ्यते। अस्मिन् निबन्धे लेखकमहोदयेनास्य विकासक्रमस्य गवेषणा समीक्षा च प्रस्तुता। महाभारते तु मन्वन्तरसिद्धान्तस्य विस्तरो न विद्यते। पुराणेष्वेव एतस्य सिद्धान्तस्य विस्तृतं वर्णनं प्राप्यते। हरिवंशेऽपि मन्वन्तर-सिद्धान्तस्य निर्देशो वर्त्तते, परन्तु तत्रापि मत्स्यपुराणे च सर्वेषां मन्वन्तराणां सप्तर्षयो न निर्दिश्यन्ते, परवर्त्तिपुराणेष्वेव चतुर्दश मन्वन्तराणां तदन्तर्भाविसप्तर्षीणां चोल्लेखो वर्त्तते। वायुपुराणे ब्रह्माण्डपुराणे च सप्तर्षीणां गोत्राणामपि निर्देशो वर्त्तते।

इत्थं, हरिवंशे (पूना-समीक्षात्मकसंस्करणे) मत्स्यपुराणे च स्वायंभुवादारभ्य सावर्णिपर्यन्तानामेव अष्टमन्वन्तराणां सप्तर्षीणा-मुल्लेखो वर्त्तते। विष्णु-मार्कण्डेय-वायु-ब्रह्माण्डपुराणेष्वेव सर्वेषां चतुर्दश-मन्वन्तराणां तदन्तर्भाविनां च सर्वेषां सप्तर्षीणामुल्लेखो विद्यते। स्वायम्भुवमन्वन्तरान्तर्वर्त्तिनां मरीच्यादिसप्तर्षीणामुत्पत्तिः कल्पादौ ब्रह्मणा सृष्टिनिर्माणकाले स्वयंभुवो (ब्रह्मणः) एव संभूता, सृष्टिनिर्माणे च तेऽपि सहायका बभूवुरित्येतत् मार्कण्डेये विष्णुपुराणे च निर्दिष्टम्।

अस्य निबन्धस्याधारभूतग्रन्थास्तु रामायण-महाभारत-हरिवंश-मत्स्य-मार्कण्डेय-विष्णु-वायु-ब्रह्माण्ड-युगपुराणानि च सन्ति। एतान्येव ग्रन्थानि प्राचीनत्वादत्र समाश्रितानि वर्त्तन्ते।]

Different aspects of the *Yuga* theory have been discussed by Dr. Church and Dr. Chemburkar in recent articles in the journal *Purāṇa*.[1] The aim of this article is to attempt to trace the process

1. Cornelia Dimmit Church—'The Myth of Four Yugas in the Sanskrit Purāṇas', and J. Chemburkar—'Historical and Religious Background of the Concept of Four Yugas in the Mahābhārata and the Bhāgavata Purāṇa' in *Purāṇa* vol. 16 no. 1, 1974, pp. 5-25 & 67-76 resp. See also C. D. Church—*The Yuga Story*, Ph. D. Syracuse 1970, and ibid.—'The Purāṇic Myth of the Four Yugas', in *Purāṇa* vol. 13 no. 2, 1971, pp. 151-159.

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of evolution of the *Manvantara* theory, through an examination of the traditions concerning the appearance of different groups of *Saptarṣis* (Seven *Ṛṣis*) in each Manvantara.[2] The texts which will be considered in this study are the *Rāmāyaṇa*, the *Mahābhārata*, the *Harivaṃśa*, and the *Yuga Purāṇa*, together with what are usually considered to be the five earliest *Purāṇas* (composed probably earlier than A.D. 500)—namely the *Matsya*, *Mārkaṇḍeya*, *Viṣṇu*, *Vāyu*, and *Brahmāṇḍa Purāṇas*.[3]

The Manvantara theory appears relatively late in the literary sources: it is scarcely dealt with in any detail in the Epic texts, and it is fully elaborated only in the *Harivaṃśa* and in the *Purāṇas*. It is only in the latter post-Epic texts that lists are given of the different Saptarṣi groups in each of the Manvantaras: yet even there, the *Harivaṃśa* and the *Matsya Purāṇa* contain only partial lists, and it is not until the subsequent texts that lists of Saptarṣis for all of the 14 Manvantaras are to be found. It may be noted that several manuscripts and editions of the *Harivaṃśa* contain lists for all 14 Manvantaras: thus for example the B.O.R.I. Critical Edition refers to 7 MSS which contain such full lists.[4] On the

2. This article is adapted from Ch. 4 pp. 202-247 of J. E. Mitchiner—*Traditions of the Saptarṣi Group down to the end of the Gupta Period*, University of London Ph. D. thesis 1977.

3. For discussion of textual chronology, see Mitchiner—*op. cit.* pp. 21-29 + refs. Textual editions cited are as follows:

Rāmāyaṇa—G. H. Bhatt *et. al.*: Oriental Institute, Baroda: 1960.
—K. P. Parab: Bombay 1888 (for Uttara Kāṇḍa).

Mahābhārata—V. S. Sukthankar *et. al.*: Bhandarkar Oriental Research Institute; Poona 1933-1959.

Harivaṃśa—P. L. Vaidya: Bhandarkar Oriental Research Institute: Poona 1969.

Brahmāṇḍa Purāṇa—J. L. Shastri: New Delhi 1973.

Mārkaṇḍeya Purāṇa—F. E. Pargiter: Bibliotheca Indica: Calcutta 1862.

Matsya Purāṇa—H. N. Apte: Ānandāśrama Sanskrit Series 54: Poona 1907.

Vāyu Purāṇa—R. L. Mitra: Bib. Ind. 2 vols.: Calcutta 1880-88.

Viṣṇu Purāṇa—J. Vidyasagara: Calcutta 1882.

Yuga Purāṇa—J. E. Mitchiner: in M. B. Mitchiner—*Indo-Greek and Indo-Scythian Coinage*, vol. 9: London 1976.

4. MSS as follows: 1 *Śāradā*, 2 (of 4) *Devanāgarī* versions allied to the *Śāradā*, *Devanāgarī* versions of Nīlakaṇṭha and Śivadāsa, 2 (of 6) further *Devanāgarī* versions.

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other hand the same Edition refers to a further 28 MSS which contain lists for only the first 8 Manvantaras.[5] This would suggest that the latter part of the lists (for Manvantaras 9-14) was added subsequent to the composition of the main text : and it may further be noted that the Ṛṣis listed in this text for Manvantaras 9-14 are enumerated with family or *Gotra* names (*Āṅgirasa, Bhārgava,* etc.)—a phenomenon which does not occur with the Ṛṣis listed in this text for Manvantaras 1—8. The addition of Gotra names for these Ṛṣis occurs—within the texts presently under consideration—only in the *Vāyu* and *Brahmāṇḍa Purāṇas* : and it would seem logical to conclude that such an addition is likely to denote a subsequent development from the mere listing of personal names. It may also be noted that several of these texts—notably the *Mārkaṇḍeya* and *Viṣṇu Purāṇas*—do not state explicitly the identities of the Ṛṣis in the first of *Svāyambhuva* Manvantara : their identities are in such contexts almost taken for granted, since such Ṛṣis (Marīci etc.) have previously been discussed in some detail in these texts in the context of their being the sons of Svayaṃbhū or Brahmā. Similarly the *Vāyu* and *Brahmāṇḍa Purāṇas* speak of this group of Ṛṣis as the Saptarṣis of the Svāyaṃbhuva Manvantara not together with the other Manvantara groups, but rather in a considerably earlier context : and in all of these texts, this group of Saptarṣis is invariably given precedence and an enhanced importance in comparison with all of the other groups of Saptarṣis. It is moreover this group of Ṛṣis which is predominantly referred to in the Epic and Purāṇic texts as "The Saptarṣis".[6] By contrast, it is the group of Ṛṣis of the seventh or *Vaivasvata* Manvantara which is predominantly referred to throughout the Vedic texts as "The Saptarṣis".[7] The reasons for the change whereby the former group of Ṛṣis came to supersede the latter group have been dealt with in detail elsewhere by the present writer : and the point may merely be noted here that it is only the one or the other of these two groups of Ṛṣis who are generally referred to as being "The Saptarṣis" in all Vedic,

5. MSS as follows : 3 *Newārī*, 3 *Maithilī*, 3 *Bengali*, 4 *Telugu*, 4 *Malayālam*, 5 *Grantha*, 2 (of 4) *Devanāgarī* versions allied to the *Sāradā*, 4 (of 6) further *Devanāgarī* versions.

6. See J. E. Mitchiner—*Traditions of the Saptarṣi Group*, Ch. 2 pp. 86-133.

7. See *ibid*, Ch. 1 pp. 33-85.

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Epic and Purāṇic contexts apart from the Manvantara traditions.[8] While the Ṛṣis of the Svāyaṃbhuva Manvantara are associated with the period of the original creation of the universe by Brahmā, those of the Vaivasvata Manvantara are often referred to as the Saptarṣis of the present age ;

ete saptarṣayaś coktā vartante sāṃprate 'ntare

"These (i.e. Viśvāmitra etc.), called the Saptarṣis, exist in the present age".[9]

In examining the accompanying Tables, it will be observed that the early Purāṇic texts which contain lists of the Saptarṣi groups within Manvantaras may be divided into three main groups. The first group consists of the *Harivaṃśa* and the *Matsya Purāṇa*, which contain several names distinctive to these two texts alone, and which list the Saptarṣi groups for only the first 8 Manvantaras. The second group consists of the *Viṣṇu* and *Mārkaṇḍeya Purāṇas*, which share many names in common with the other texts but which also contain names distinctive to these two texts alone (for example in the *Dakṣa-sāvarṇi* Manvantara). The third group consists of the *Vāyu* and *Brahmāṇḍa Purāṇas*, which not only contain several names distinctive to these two texts alone but also list the Gotra names of each of the Ṛṣis in each Manvantara. Thus while the *Harivaṃśa* and the *Matsya Purāṇa* may be considered to contain the earliest lists of the Saptarṣi groups in each Manvantara—at a stage when such groups had not yet been formulated for all 14 of the Manvantaras—the other four texts generally draw upon a common source, while also demonstrating distinct features indicative of two divergent sources as between the *Viṣṇu* and *Mārkaṇḍeya Purāṇas* on the one nand, and the *Vayu* and *Brahmāṇḍa Purāṇas* on the other hand. An analysis of correspondences of individual names between these various texts has been given elsewhere.[10]

8. See *ibid*, esp. Ch. 3 pp. 133-201.
9. *Brahmāṇḍa Purāṇa* 1.2.38.30 : *Vāyu Purāṇa* 2.3.24-28.
10. See J. E. Mitchiner—*Traditions.* ..., pp. 213-219.
It may be noted that subsequent Purāṇic lists most frequently follow the list in the *Viṣṇu Purāṇa* : see e. g. *Kūrma Purāṇa* 1.49.8-33 (ed. A S. Gupta, Banaras 1972); *Bhāgavata Purāṇa* 8.1.20-28, 8.5.3-8, 8.13.5-34 (ed. C. L. Goswami, Gorakhpur 1971); *Agni Purāṇa* 144.1-22 (ed. Ānand. Skt. Series 41, Poona 1900 rep. 1957); *Garuḍa Purāṇa* 88.1 ff. (ed. R. Bhattacharya, Kāshī Sanskrit Series 165, Banaras 1964); *Saura Purāṇa* 32.1-9,

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At this stage an initial distinction may be drawn between the above texts and the Epic literature. As has been mentioned, the Epic texts contain no lists of the Saptarṣis in each Manvantara. It would, however, seem from certain references that the underlying idea of different Saptarṣi groups appearing in each of the Manvantaras was already becoming current. Thus for example a passage in the *Anuśāsana Parvan* of the *Mahābhārata* relates that Kṛṣṇa will be reckoned among the Saptarṣis in the *Sāvarṇi* Manvantara :

mayi saṃbhavatas tasya phalāt kṛṣṇo bhaviṣyati |
sāvarṇasya manoḥ sarge saptarṣiś ca bhaviṣyati ||

"From the fruition of that (spiritual act of) uniting with me, Kṛṣṇa will be born : and he will be a Saptarṣi in the creation of Manu Sāvarṇa."[11]

It is at the same time clear that this reference indicates the lack of any definitive Epic formulation of the Saptarṣi groups in the Manvantaras, such as is found in the early Purāṇic texts. For as may be seen from the Tables, within those texts Kṛṣṇa is not listed as one of the Saptarṣis in the Sāvarṇi—nor indeed in any—Manvantara. Thus it may be inferred that passages in the *Mahābhārata* such as that above witness to an awareness of—but lack of definitive formulation of—the tradition of the appearance of different Saptarṣi groups in different Manvantaras : and further such indications will be noted below.

The Function and Abode of the Saptarṣis in the Manvantara theory.

The main function of each of the Saptarṣi groups within each Manvantara is to establish *Dharma* and Vedic knowledge upon the earth : whereafter they depart from the earth to their abode, which is generally said to be in *Maharloka.* Thus in each Manvantara a

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33.1-8 (ed. K. S. Lele, Ānand. Skt. Series 18, Poona 1889). The lists at *Śiva Purāṇa* 5.34.9-65 would seem to follow those of the *Viṣṇu Purāṇa* for Manvantaras 1-7, and those of the *Vāyu Purāṇa* for Manvantaras 8-14 (ed. , Banaras 1964) : while those at *Brahma Purāṇa* 5.7-45 (for Manvantaras 1-8 only) closely follow those of the *Harivaṃśa* (ed. H. N. Apte, Ānand. Skt. Series 28, Poona 1895).

11. *Mahābhārata* 12.18.29.

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group of Saptarṣis is thought to appear, impart teachings, and depart again :

manvantareṣu sarveṣu sapta maharṣayaḥ |
kṛtvā dharmavyavasthānaṃ prayānti paramaṃ padam ||

"In every Manvantara (there are) seven Maharṣis : having established the continuity of Dharma, they go forth to the highest abode".[12]

This same process is thought to occur not just once within a Manvantara, but in each of the 71 *Mahāyugas* or *Caturyugas*—that is, in each of the 71 sequences of the four Yugas—which constitute a Manvantara. Thus a passage in the *Viṣṇu Purāṇa* relates that at the end of every four Yugas the Vedas disappear, whereupon the Saptarṣis reappear on earth in order to teach them again :

caturyugānte vedānāṃ jāyate kila viplavaḥ |
pravartayanti tān etya bhuvi saptarṣayo divaḥ ||

"At the end of the four Yugas occurs a destruction of the Vedas : the Saptarṣis, having approached from heaven, produce those on the earth".[13]

The precise time at which they appear within the Mahāyuga will be examined in the next section. In the Manvantara system of the Purāṇic texts, each Manu and each Saptarṣi group is said to exist for a complete Manvantara of (slightly more than) 71 Mahāyugas : and at the end of the Manvantara there then arises a new Manu and a new Saptarṣi group. The Saptarṣis are said to effect the continuity of Vedic knowledge : and it is related that each group of Saptarṣis tells in one Manvantara what it has heard from the Saptarṣis of the preceding Manvantara—whence such knowledge is called *śruti* :

pūrvebhyo vedayitveha śrautaṃ saptarṣayo, bruvan |
ṛco yajūṃṣi sāmāni brahmaṇo 'ṅgāni vai śrutiḥ ||
manvantarasyātītasya smṛtvā tan manur abravīt |

... ...

manuḥ saptarṣayaś caiva lokasaṃtānakāriṇaḥ ||
tiṣṭhantīha ca dharmārthaṃ tāñ cchiṣṭān sampracakṣate |

... ...

vijñeyaḥ śravaṇāc chrautaḥ smaraṇāt smārta ucyate ||

12. *Matsya Purāṇa* 9.30-31.
13. *Viṣṇu Purāṇa* 3.2.44.

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"The Saptarṣis spoke that relating to Śruti, having perceived it here from the preceding ones. The *Ṛks, Yajuṣ' Sāmans*, limbs of Brahmā are Śruti : having remembered that of the past Manvantara, Manu uttered it. ...Manu and the Saptarṣis are those who effect the continuance of the universe : they stay here for the sake of Dharma and explain (these) to those (people) who remain. ...It is said that *Śrauta* is to be understood (as being derived) from hearing, *Smārta* from remembering".[14]

It is generally related in these texts despite individual variations, that each group of Saptarṣis assisted by each Manu, utters Śruti and Dharma.[15] Thus the primary function of each Saptarṣi group within each Manvantara is to establish Vedic knowledge : a task which they perform repeatedly within the Manvantara, in each Mahāyuga or succession of the four Yugas.

While Vedic cosmology generally refers to three *Lokas* or worlds—namely *Bhūr, Bhuvar,* and *Svar*—Purāṇic cosmology generally refers to seven Lokas—namely these three, together with *Mahar, Jana, Tapas,* and *Satya/Brahma* Lokas, the latter of which is the highest or supreme world and the abode of Brahmā. In passages relating to the Manvantara theory, the Saptarṣis are usually said to reside in the fourth of these worlds, namely Maharloka :

devāḥ saptarṣayaś caiva manavaḥ pitaras tathā /
sarve hy api kramātītā maharlokaṃ samāśritāḥ //

"The Gods, the Saptarṣis, the Manus and the *Pitṛs* (ancestors) all, having passed in regular succession, resorted to Maharloka".[16]

At the end of each *Kalpa* or day of Brahmā, which consists of 1000 Mahāyugas or of a succession of the 14 Manvantaras, the three worlds—namely Bhūr, Bhuvar and Svar Lokas—are said to be burnt to ashes by the seven suns : whereupon these inhabitants of Maharloka remove themselves to the next or Jana Loka.

bhūrloko 'tha bhuvarlokaḥ svarlokaś ca vināśinaḥ /
tathā vināśam āyāti maharlokaś ca tiṣṭhati //

14. *Matsya Purāṇa* 145.31-40.

15. e. g. *Brahmāṇḍa Purāṇa* 1.2.31.104-109 : *Matsya Purāṇa* 144. 93-98 : *Mārkaṇḍeya Purāṇa* 45.20-23 : *Brahmāṇḍa Purāṇa* 1.2. 29.43-45 : *Vāyu Purāṇa* 1.57.38-40.

16. *Vāyu Purāṇa* 2.39.3-5 : *Brahmāṇḍa Purāṇa* 3.4.2.3-4 : *etc.*

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tadvāsino 'pi tāpena janalokaṃ prayānti vai |

"When Bhūrloka, Bhuvarloka and Svarloka are perishing, then it (*Trailokya*, the three worlds) goes to destruction, while Maharloka remains but its inhabitants depart to Janaloka because of the heat."[17]

brāhmyo naimittiko nāma tasyānte pratisaṃcaraḥ |
tadā hi dahyate sarvaṃ trailokyaṃ bhūrbhuvādikam ||
janaṃ prayānti tāpārttā maharlokanivāsinaḥ |

"After that is the reabsorbtion called the *Naimittika* (occasional destruction) of Brahmā: then indeed the entire Trailokya (three worlds), Bhūr, Bhuvar and the other burns. The inhabitants of Maharloka depart to Jana, afflicted by the heat."[18]

It is after this conflagration that the three worlds are then flooded to create but a single ocean, whereon sleeps Brahmā observed by these inhabitants of Janaloka :

ekārṇave tu trailokye brahmā nārāyaṇātmakaḥ |
bhogiśayyāgataḥ śete trailokyagrāsavṛṃhitaḥ ||

janasthair yogibhir devaś cintyamāno 'bjasaṃbhavaḥ |
tatpramāṇāṃ hi tāṃ rātriṃ tadante sṛjyate punaḥ ||

"When the three worlds (have become) a single ocean, Brahmā, the nature of Nārāyaṇa, nourished by his swallowing of the three worlds, rests on his serpent-bed: the lotus-born God, contemplated by the *Yogins* who dwell in Jana, (rests) for the period which is his night, and at the end of that he creates again."[19]

A further passage in the *Brahmāṇḍa Purāṇa* relates that the Maharṣis observe Brahmā in the form of *Kāla* or Time asleep in Maharloka :

caturyugasahasrānte sarvataḥ sa jalāvṛte |
brahmā nārāyaṇākhyas tu sa cakāśe bhave svayam ||

caturvidhāḥ prajāḥ sarvā brahmaśaktyā tamovṛtāḥ |
paśyanti taṃ maharloke kālaṃ suptaṃ maharṣayaḥ ||

"At the end of 1,000 Caturyugas, when all everywhere had become water, Brahmā called Nārāyaṇa himself became visible through birth : all four types of beings were possessed of

17. *Mārkaṇḍeya Purāṇa* 46.39-40.
18. *Viṣṇu Purāṇa* 1.3.20-21.
19. *Viṣṇu Purāṇa* 1.3.22-23 : cf. *Mārkaṇḍeya Purāṇa* 46.40-41.

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Brahmā-energy, and overcome with *Tamas*; the Maharṣis see him as Kāla, asleep in Maharloka."[20]

Thus the abode of the Saptarṣis is here again by implication located in Janaloka, rather than in Maharloka. Alternative traditions are also to be found in places within these texts. Thus for example a passage in the *Vāyu* and *Brahmāṇḍa Purāṇas* relates that the Saptarṣis went directly from the earth to Janaloka[21] : rather than to Maharloka, and thence to Janaloka upon the conflagration and flooding of the three worlds. A passage in the *Mārkaṇḍeya Purāṇa* relates another tradition, namely that each Saptarṣi group is created in each Manvantara, and passes again to destruction along with the Manu, the Indra, the Gods and the Kings of that Manvantara[22] : while a passage in the *Matsya Purāṇa* relates that the Saptarṣis go to *Nirvāṇa* at the end of the day of Brahmā.[23] It would seem likely that the variant traditions evident in these passages may be due in part to the the fact that the role of the Saptarṣis within the Manvantara theory—as indeed the Manvantara theory itself—was still in the process of formulation within these early Purāṇic texts : thus giving rise to the above divergent conceptions. Nevertheless the most common conception within these texts is that the Saptarṣis have their abode in Maharloka, and resort to Janaloka at the conflagration and flooding of three worlds by Brahmā.

The Appearance of the Saptarṣis in different Yugas.

Divergent views are expressed within the early Purāṇic texts as to the precise time at which the Saptarṣis appear on the earth in order to promulgate Vedic knowledge among men. In Purāṇic cosmology, each succession of the four Yugas—namely *Kṛta/Satya*, *Tretā*, *Dvāpara* and *Kali*—is considered to form a part of a constant cyclical succession of Mahāyugas within a Manvantara : thus the end of each Kali Yuga is followed immediately by the commencement of a new Kṛta Yuga, and this process continues throughout the (slightly more than) 71 Mahāyugas which constitute a Manvantara. It is variously related of the Saptarṣis that they appear on earth in either the Kṛta, Tretā, or Dvāpara Yugas : although *never in the Kali Yuga*, which is invariably depicted as the Yuga during

20. *Brahmāṇḍa Purāṇa* 1.2.6.68-69 : cf. 3.4.1.184-188 : *Vāyu Purāṇa* 2.38.188-193.
21. *Brahmāṇḍa Purāṇa* 2.4.2.47-49 : *Vāyu Purāṇa* 2.39.49-51.
22. *Mārkaṇḍeya Purāṇa* 46.33.
23. *Matsya Purāṇa* 247.10-22.

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which occurs the destruction of Vedic knowledge. Thus for example certain passages relate that they appear in the Kṛta Yuga in order to establish Dharma :

śrautasmārtasthitānāṃ tu dharme saptarṣidarśite |
te tu dharmavyavasthārthaṃ tiṣṭhantīha kṛte yuge||

"Once the Dharma of those things established upon *Śruti* and *Smṛti* has been expounded by the Saptarṣis, those ones are present here in the Kṛta Yuga for the sake of the establishment of Dharma".[24]

Other passages relate that the Saptarṣis appear at the start of the Tretā Yuga, in order to promulgate their teachings :

atra tretāyugasyādau manuḥ saptarṣayaś ca te||
śrautaṃ smārtaṃ ca te dharmaṃ brahmaṇānupracoditam |

"Then at the start of the Tretā Yuga, Manu and the Saptarṣis (spoke) the Śruti, Smṛti and Dharma which had been proclaimed by Brahmā".[25]

prāpte tretāyugamukhe punaḥ saptarṣayas tv iha|
pravartayanti ye varṇān āśramāṃś caiva sarvaśaḥ ||

"When the start of the Tretā Yuga has again arrived, the Saptarṣis appoint the *Varṇas* and *Āśramas* here universally".[26]

ṛco yajūṃṣi sāmāni mantrāś cātharvaṇāś tu ye |
saptarṣibhiś ca ye proktāḥ smārtaṃ tu manur abravīt ||
tretādau saṃhatā vedāḥ kevalaṃ dharmasetavaḥ |

"These *Ṛks, Yajuṣ', Sāmans,* and *Ātharvaṇa mantras* were uttered by the Saptarṣis, while Manu spoke the *Smṛti;* the Vedas, which are exclusively the rules of Dharma, were united at the start of the Tretā".[27]

A further passage in the *Vāyu* and *Brahmāṇḍa Purāṇas* relates that the group of Ṛṣis headed by Bhṛgu was actually born in the first Tretā Yuga of the Vaivasvata Manvantara:

bhṛgvādayaś ca ye sapta jajñire ca maharṣayaḥ |
ādye tretāyuge pūrvaṃ manor vaivasvatasya ca ||

24. *Matsya Purāṇa* 144.97 : *Brahmāṇḍa Purāṇa* 1.2.31.108 : *etc.*
25. *Brahmāṇḍa Purāṇa* 1.2.29.43 : *Vāyu Purāṇa* 1.57.39.
26. *Brahmāṇḍa Purāṇa* 1.2.35.108 : *Vāyu Purāṇa* 1.61.98.
27. *Matsya Purāṇa* 142.47-48.

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"Bhṛgu and the others, these seven Maharṣis were born formerly in the first Tretā Yuga of Manu Vaivasvata".[28]

Thus in all of these passages the Ṛṣis are thought to have been born or to have taught the Vedas within the Tretā Yuga. In another passage in the *Matsya Purāṇa*, however, the Ṛṣis are said to have been born in the Dvāpara Yuga, wherein they conquered death and thereby gained immortality:

prajaiṣiṇaḥ saptarṣayo dvāpareṣv iha jajñire/
saṃtatiṃ te jugupsante tasmān mṛtyur jitas tu taiḥ//

"The Saptarṣis, desiring offspring, were born here in the Dvāpara : they desired to protect their lineage, therefore death was conquered by them".[29]

Thus various passages ascribe the birth or appearance of the Saptarṣis to either the Kṛta, Tretā or Dvāpara Yugas.

The tradition of the appearance of Saptarṣis in the Dvāpara Yuga may be in some measure derived from an association between the identities of certain of the Ṛṣis in the Sāvarṇi Manvantara—notably Droṇa, Aśvatthāman and Kṛpa—and their well-known appearance as warriors in the Mahābhārata war, which is consistently said to have taken place at the end of the Dvāpara Yuga and shortly before the start of the Kali Yuga. Thus the Kali Yuga is said to have commenced in the 36th year after the Mahābhārata war, at the moment of Kṛṣṇa's death :

yadaiva bhargavadviṣṇor aṃśo yāto divaṃ dvija /
vasudevakulobhūtas tadaiva kalir āgataḥ //

"When the portion of Lord Viṣṇu, he who was born in the family of Vasudeva, had gone to heaven, O Twice-born, then indeed did the Kali arrive".[30]

ṣaṭtriṃśe tv atha saṃprāpte varṣe kauravanandanaḥ /
dadarśa viparītāni nimittāni yudhiṣṭhiraḥ //

"When the 36th year (after the war) had been reached, Yudhiṣṭhira, the son of the Kurus, observed inauspicious omens (heralding the death of Kṛṣṇa and the start of the Kali Yuga)."[31]

28. *Brahmāṇḍa Purāṇa* 1.2.13.83 : *Vāyu Purāṇa* 1.30.76.
29. *Matsya Purāṇa* 124.106.
30. *Viṣṇu Purāṇa* 4.24.34-38.
31. *Mahābhārata* 16.1.1 : cf. 16.2.2, 16.3.18.

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Thus the fact that such individuals are said in the *Mahābhārata* and elsewhere to have been born shortly before that war implies that, according to this Yuga scheme, such individuals were born in the Dvāpara Yuga. From this would have arisen the necessity of stating that certain of the Saptarṣi groups—notably that of the Sāvarṇi Manvantara, in which the above individuals are listed—are also at times born in the Dvāpara—rather than in the Kṛta or Tretā-Yuga. An alternative explanation might have been to suggest that these individuals became members of the Saptarṣi group long afterwards, in a different birth and in a different Manvantara : yet such an explanation is never in fact offered in the texts. Indeed, were this so, then it might be expected that in a later birth they would be known by different names: just as the Ṛṣis of the Svāyaṃbhuva Manvantara are said to have been born for a second time under different names (see below), and just as Agastya is said to have been reborn as Dattoli, having been known as Agastya only in the Svāyaṃbhuva Manvantara :

prītyāṃ pulastyabhāryāyāṃ dattolis tatsuto 'bhavat |
pūrvajanmani so 'gastyaḥ smṛtaḥ svāyaṃbhuve 'ntare ||

"Dattoli became his son on Prīti, the wife of Pulastya : in a former birth in the Svāyaṃbhuva age he was known as Agāstya".[32]

Several of the individuals who are listed in the Saptarṣi group of the Sāvarṇi Manvantara are said in the Epic and Purāṇic texts to have been literally fathered by Ṛṣis who are listed in the Saptarṣi group of the present seventh or Vaivasvata Manvantara : as for example Rāma by Jamadagni[33], Droṇa and Aśvatthāman by Bharadvāja[34], Kṛpa by Gautama[35], and Gālava by Viśvāmitra[36].

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32. *Mārkaṇḍeya Purāṇa* 52.22-23 : *Brahmāṇḍa Purāṇa* 1.2.11.26 : *Vāyu Purāṇa* 1.28.21 : *Viṣṇu Purāṇa* 1.10.9.

33. e. g. *Rāmāyaṇa* 1.74.10ff : *Mahābhārata* 1.60.39-48 : 1.98.1-5 : 1.121.12-33 : 3.83.14-40 : 3.85.9-12 : 3.115.9ff : 3.286.8 : 12.49.1ff : *etc.*

34. e. g. *Mahābhārata* 1.57.88-90 : 1.61.63 : 1.121.3-9 : 3.42.19 : 5.54.47-48 : 7.159.2 : 7.167.37ff : *etc.*

35. e. g. *Mahābhārata* 1.57.88-90 : 1.120.2-21 : 5.54.47-48 : 5.163. 20-21 : 15.30.6 : *etc.*

36. e.g. *Mahābhārata* 5.104.1—5.117.23 : *Harivaṃśa* 9.88-100 : *Vāyu Purāṇa* 2.29.64-99 : *Brahmāṇḍa Purāṇa* 2.3.63.85ff : 2.3.66.35-77 : *etc.*

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Similarly, the Saptarṣis of the Vaivasvata Manvantara are themselves said to have been fathered by the Ṛṣis listed in the Saptarṣi group of the Svāyaṃbhuva Manvantara : as for example Jamadagni (and Viśvāmitra[37]) by Bhṛgu[38], Bharadvāja and Gautama by Aṅgiras[39], and Kaśyapa by Marīci[40]. As was noted earlier, these two Saptarṣi groups of the Svāyaṃbhuva and Vaivasvata Manvantaras are the only two groups which are termed "The Saptarṣis" in the Epic and Purāṇic texts, apart from within the Purāṇic Manvantara traditions. These three groups of Ṛṣis—of the Svāyaṃbhuva, Vaivasvata and Sāvarṇi Manvantaras—would thus seem to be linked with one another in a way which does not occur with the other groups of Saptarṣis in the Manvantara lists. One passage in the *Vāyu* and *Brahmāṇḍa Purāṇas* goes so far as to state that the Ṛṣis of the Svāyaṃbhuva Manvantara were, "after a long time", born again for a second time in the Vaivasvata Manvantara—thereby linking the Ṛṣis of these two Manvantaras yet again, to the exclusion of any Ṛṣis of intermediate Manvantaras (since their Vaivasvata rebirth is said to be only their second rebirth) :

ādye manvantare 'tītāḥ sargaprāvartakās tu ye /
svāyaṃbhuve 'ntare pūrvaṃ saptāsan ye maharṣayaḥ //

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37. e. g. *Mahābhārata* 13.56.1-19 *et. al.*.

38. e. g. *Mahābhārata* 3.115.9-13 : 12.49.1ff : 13.4.1ff : 13.56.1ff : *Harivaṃśa* 23.82-94 : *Brahmāṇḍa Purāṇa* 2.3.66.35-77 : *Vāyu Purāṇa* 2.29.64-99 : *Viṣṇu Purāṇa* 4.7.1ff : *etc.*
cf. also *Śrauta Sūtras* on descent of Jamadagni from Bhṛgu (next note).

39. e. g. *Mahābhārata* 1.121.12-18 : 3.209.1-9 : 13.31. 22ff : *Harivaṃśa* 23.49-53 : *Matsya Purāṇa* 49.14-35 : *Viṣṇu Purāṇa* 4.19.1ff. : *Bṛhad-devatā* 5.102-103 : *etc.*
cf. also Bharadvāja & Gautama as Āṅgirases, in *Āśvalāyana Śrautā Sūtra* 12.1-15 : *Āpastamba Śrauta Sūtra* 24.5-10 : *Hiraṇyakeśin Śrauta Sutra* (Ānandāśrama Skt. Ser.) 8.714ff : *Baudhāyana Śrauta Sūtra, pariśiṣṭa* : *Mānava Śrauta Sūtra* 11.8.1-10 : *Vaikhānasa Sūtra, pravara-praśna*

40. e. g. *Rāmāyaṇa* 1.69.17 : 2.102.3ff 1.45.1ff : *Mahābhārata* 1.59. 9ff : 1.60 33-35 : 12.200.1-46 : 12.201.8 : 13.47.61 : 13.85.15ff: 13.151.12 : *Harivaṃśa* 3.45-49 : 31.100-109 : *Brahmāṇḍa Purāṇa* 1.2.13.78-80 : 1.2.38.1 : 2.3.1.113ff : 2.3.3 84-118 : 2.3.4.34 : 2.3.5.35 : 2.3.7.463ff : 3.4.2.32-34 : *Vāyu Purāṇa* 1.30.72-73 : 2.3.1 : 2.4.109ff : 2.5.101 : 2.6.43-44 : 2.6.76 : 2.8.334ff : *Mārkaṇḍeya Purāṇa* 104.1-9 : *etc.*

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cākṣuṣasyāntare 'tīte prāpte vaivasvate punaḥ |
... ...
bhūyaḥ saptarṣayas tv evam utpannāḥ sapta mānasāḥ ||

putratve kalpitāś caiva svayam eva svayaṃbhuvā |
ṛṣayo jajñire dīrghe dvitīyam iti naḥ śrutam ||

bhṛgvaṅgirā marīciś ca pulastyaḥ pulahaḥ kratuḥ |
atriś caiva vasiṣṭhaś ca hy aṣṭau te brahmaṇaḥ sutāḥ ||

"In the first Manvantara these were the past producers of creation : in the Svāyaṃbhuva Manvantara these were formerly the seven Maharṣis. When the period of Cākṣuṣa had passed and that of Vaivasvata had been reached. ...They had been the Saptarṣis, born as the seven *Mānasas* (mind-born ones); and having been adopted into sonship by Svāyaṃbhuva himself, the Ṛṣis were born for a second time after a long period—so we have heard. Bhṛgu, Aṅgiras and Marīci, Pulastya, Pulaha, Kratu, Atri and Vasiṣṭha : these are the eight sons of Brahmā".[41]

It may be noted that the passage raises a question as to whether "*Bhṛgvaṅgiras*" represents one or two (Bhṛgu, Aṅgiras) Ṛṣis : and while the above passage speaks first of seven Ṛṣis and Mind-born Sons but then of eight Sons of Brahmā, a parallel passage retains the number seven by envisaging "Bhṛgvaṅgiras" in its grammatically correct sense as a single Ṛṣi :

bhṛgvaṅgiras marīcis ca pulastyaḥ pulahaḥ kratuḥ |
atriś caiva vasiṣṭhaś ca sapta svāyaṃbhuve 'ntare ||

"Bhṛgvaṅgiras and Marīci, Pulastya, Pulaha, Kratu, Atri and Vasiṣṭha were the seven in the Svāyaṃbhuva age".[42]

This phenomenon of the increasing size and membership of the group of Ṛṣis may be said to be due in large measure to the influence of Bhārgava redactors over the Epic and Purāṇic literature, and has been discussed at length elsewhere.[43]

The fact that the Ṛṣis of the Svāyaṃbhuva, Vaivasvata and Sāvarṇi Manvantaras are often said to be paternally and filially

41. *Brahmāṇḍa Purāṇa* 2.3.1.7-21 : *Vāyu Purāṇa* 2.4.7-21.
42. *Brahmāṇḍa Purāṇa* 1.2.13.103 : *Vāyu Purāṇa* 1.31.16-17.
43. see J. E. Mitchiner—*Traditions*....pp. 88-131; cf. also R. Goldman—*Myth and Metamyth : The Bhārgava Cycle of the Mahābhārata* (New York 1976).

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related to one another—in a way which does not occur with the other Ṛṣis in the Manvantara lists—suggests the possibility that the Manvantara tradition of different Saptarṣi groups arose in some measure from an earlier pre-Purāṇic and more generalised conception as to the traditional chronological succession of Ṛṣis : wherein these Ṛṣis were separated from one another by a period of relatively short duration, rather than - as in the Purāṇic Manvantara theory—by a period of some 71 × 4,320,000 years of men. Similarly, the Ṛṣis who are listed for both the Vaivasvata and the Sāvarṇi Manvantaras—and to a lesser extent, those listed also for the Svāyaṃbhuva Manvantara—are frequently associated throughout the Epic and Purāṇic texts with Kings and Kṣatriyas descended from Manu Vaivasvata : hence in one sense all of these Ṛṣis are on one level considered to have lived during the present Vaivasvata Manvantara. It may therefore be suggested that, prior to the formulation of the Purāṇic Manvantara theory, the period of time separating these various groups of Ṛṣis was thought to be of relatively short duration.

At this stage it may be noted that the *Yuga Purāṇa* of the *Gārgīya-Jyotiṣa*—which, as discussed elsewhere by the present writer[44], may be considered as an early prototype of the classical *Mahā-Purāṇas* and was probably composed between c. 50 B. C. and A. D. 100—knows the periods of the Yuga and the Kalpa, but does not mention the Manvantara. Thus for example it states that a Kalpa is constituted of 1,000 (Mahā-Yugas) :

pūrve yugasahasrānte kalpo niḥśeṣa ucyate |

"At the customary end of 1,000 Yugas, the Kalpa is said to be finished".[45]

The omission of the Manvantara from this computational scheme in the *Yuga Purāṇa* might be interpreted as an indication that the period of the Manvantara was a relatively late addition to the earlier scheme of Yugas and Kalpas. A further such indication may be seen in the fact that, while the Kalpa is divided into exactly 1,000 Mahā-Yugas, no such exact division is evident in the number of Mahā-Yugas which constitute a Manvantara. Thus different Purāṇic and astronomical texts give the total as either 71, 71 and a fraction, or 72 Mahāyugas : and in precise mathematical

44. in *The Yuga Purāṇa* (cf. note 3 above), pp. 923-924.

45. *Yuga Purāṇa* lines 233-234.

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terms, a complete Manvantara (given a total of 14 Manvantaras in a Kalpa) will last for 1000 ÷ 14 = 71.42 Mahāyugas. Such a mathematical discrepancy in the number of Mahāyugas in a Manvantara is noted for example in the *Mārkaṇḍeya Purāṇa*, which acknowledges the necessity of adding an additional fraction of a Yuga :

caturyugānāṃ saṃkhyātā sādhikā hy ekasaptatiḥ
manvantaraṃ tasya saṃkhyāṃ mānuṣābdair nibodha me ||

"71 and an excess number of the Four Yugas is a Manvantara : hear from me the reckoning of that in years of men".[46]

Moreover, such a scheme logically necessitates that a Manvantara will end after .42 of a Mahāyuga or in other words, towards the end of a Tretā Yuga : at which point the next Manvantara will commence. Yet such an idea is not in fact put forward in any of the texts presently under discussion, which envisage the Manvantara as also the Kalpa as commencing with a Kṛta Yuga and ending with a Kali Yuga. It would seem unlikely that such inaccuracies and discrepancies in the theory would have been formulated at the same time: since they would otherwise have been combined in a more harmonious system (e. g. of 10 Manvantaras in a Kalpa, each consisting of 100 Mahāyugas), and the various texts would not have then disagreed upon the exact number (71, 71+ or 72) of Mahāyugas in a Manvantara.

Having examined such early Purāṇic ideas, one may refer next to the scheme of Yugas and Kalpas evident in the *Rāmāyaṇa* and in the *Mahābhārata*. A divergence of views is immediately evident between these Epic texts and the early Purāṇic texts. Virtually the only passage in the *Rāmāyaṇa* which refers in any detail to the Yugas and which occurs in the *Uttara Kāṇḍa* speaks only in terms of a single succession of the four Yugas (viz. Kṛta, Tretā, Dvāpara and Kali) : and it envisages a universal conflagration as occurring at the end of each of these individual Yugas, followed by a reabsorbtion of All into Brahmā prior to the commencement of the next Yuga.[47] One passage in the *Vana Parvan* of the *Mahābhārata* which is again one of the relatively few passages in this work to make any detailed reference to the Yugas—similarly implies a scheme

46. *Mārkaṇḍeya Purāṇa*. 46.34.
47. *Rāmāyaṇa* 7.74.8-33.

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wherein the four Yugas occupy the total length of the Kalpa : and like both the *Rāmāyaṇa* and the *Yuga Purāṇa*, this passage makes no mention of the period of the Manvantara. The passage speaks of the colours assumed by the Supreme Being ("*Deva*") in the Kṛta, Tretā, Dvāpara and Kali Yugas, and then relates that at the end of these he will destroy the three worlds thereafter sleeping for a period equal to 1,000 times the length of these four Yugas :

śvetaḥ kṛtayuge varṇaḥ pītas tretāyuge mama |
rakto dvāparam āsādya kṛṣṇaḥ kaliyuge tathā ||

trayo bhāgā hy adharmasya tasmin kāle bhavanty uta |
antakāle ca saṃprāpte kālo bhūtvātidāruṇaḥ |
trailokyaṃ nāśayāmy ekaḥ kṛtsnaṃ sthāvarajaṅgamam ||
... ...

yāvad yugānāṃ viprarṣe sahasraparivartanam |
tāvat svapimi viśvātmā sarvalokapitāmahaḥ ||

"My colour is white in the Kṛta Yuga, yellow in the Tretā Yuga : having reached the Dvāpara Yuga it is red, and black in the Kali Yuga. In that time (i. e. Kali Yuga) there are three portions of *Adharma* : and when the time of the end has been reached, I alone having become very terrible Time shall destroy the three worlds entirely, both stationary and mobile. As long as are 1,000 revolutions of the Yugas, O *Viprarṣi*, for so long do I sleep, the soul of the universe, the grandsire of all the worlds."[48]

The description in this passage continues with the start of a new Kṛta Yuga : yet it may be questioned whether this is conceived as occurring within the same Kalpa, since the passage relates that when this new Kṛta Yuga arrives it is heralded by the birth of a Brahmin called Kalki who destroys all things as he brings the former Yuga to an end.

yadā candraś ca sūryaś ca tathā tiṣyabṛhaspatī |
ekarāśau sameṣyanti prapatsyati tadā kṛtam ||
... ...

kalkir viṣṇuyaśā nāma dvijaḥ kālapracoditaḥ |
utpatsyate mahāvīryo mahābuddhiparākramaḥ ||
... ...

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48. *Mahābhārata* 3.187.31-39.

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utthito brāhmaṇo dīptaḥ kṣayāntakṛd udāradhīḥ |
sa saṃkṣepo hi sarvasya yugasya parivartakaḥ ||

"When the moon and the sun, and Tiṣya and Bṛhaspati, move together into the same *Rāśī*, then will the Kṛta approach.... Kalki, called Viṣṇuyaśas, a Twice-born, impelled by Time, will be born—of great energy, and of great intellect and power... Born a brilliant and highly intelligent Brahmin, creating the end through destruction, he will cause the destruction of the whole Yuga, bringing it to an end."[49]

In this passage, the reign of Kalki—which occurs at the end of the Kali Yuga and at the start of a new Kṛta Yuga—might be seen as heralding the start not only of a new Yuga but also of a new creation : or in other words, the end of the Kali Yuga might here be interpreted as heralding the end of a day of Brahmā or of a Kalpa, which is followed by the destruction of all beings through the agency of Kalki. Such a possible interpretation will be further discussed below. However, a further passage in the *Mahābhārata*—in the *Śānti Parvan*—provides a much clearer indication that such a conception of a single succession of four Yugas constituting the total extent of a day of Brahmā was at one stage accepted within the theory of Yugas and Kalpas. As in the passage from the *Vana Parvan*, the *Śānti Parvan* passage makes no mention of the Manvantara as a unit of time : although it does speak of certain Manus as living within each day of Brahmā. According to the Purāṇic Manvantara scheme—as has already been noted—each of the 14 Manus (and Saptarṣi groups) is said to have lived during a single Kalpa or day of Brahmā. However, this *Śānti Parvan* passage, in giving an account of the different births of Brahmā, provides an idea which differs markedly from that in the Purāṇas. The passage relates that in one of his births Brahmā instructed Manu *Svārociṣa* in the Vedas during the Kṛta Yuga, who passed on the knowledge to his son : but when the Kṛta Yuga ended and the Tretā Yuga came, the knowledge was lost. Brahmā thereafter passed through successive births : until in his seventh (present) birth he instructed Dakṣa, who in turn passed on the knowledge to Āditya his eldest

49. *Mahābhārata* 3.188.87-92 : cp. e.g. *Viṣṇu Purāṇa* 4.24.25-31. Corresponding passages in other texts do not always include mention of Kalki : e.g. *Brahmāṇḍa Purāṇa* omits Kalki at 2.3.74.223, and only contains a brief mention at 2.3.74.206.

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son, from whom Vivasvat obtained it—and at the start of the Tretā Yuga Vivasvat gave the knowledge to Manu, who passed it on to his son Ikṣvāku :

tato 'tha varado devo brahmalokapitāmahaḥ /
asṛjat sa tadā lokān kṛtsnān sthāvarajaṅgamān //

tataḥ prāvartata tadā ādau kṛtayugaṃ śubham /
tato hi sātvato dharmo vyāpya lokān avasthitaḥ //

tenaivādyena dharmeṇa brahmā lokavisargakṛt /
pūjayāmāsa deveśaṃ hariṃ nārāyaṇaṃ prabhum //

dharmapratiṣṭhāhetoś ca manuṃ svārociṣaṃ tataḥ /
adhyāpayāmāsa tadā lokānāṃ hitakāmyayā //

tataḥ svārociṣaḥ putraṃ svayaṃ śaṅkhapadaṃ nṛpa /
adhyāpayat purā vyagraḥ sarvalokapatir vibhuḥ //

... ...

tataḥ so 'ntardadhe bhūyaḥ prāpte tretāyuge punaḥ /

... ...

kṛtādau kuruśārdūla dharmam etam adhītavān /
vīraṇaś cāpy adhītyainaṃ raucyāya manave dadau //

... ...

yad idaṃ saptamaṃ janma padmajaṃ brahmaṇo nṛpa /
tatraiṣa dharmaḥ kathitaḥ svayaṃ nārāyaṇena hi //

pitāmahāya śuddhāya yugādau lokadhāriṇe /
pitāmahaś ca dakṣāya dharmam etaṃ purā dadau //
tato jyeṣṭhe tu dauhitre prādād dakṣo nṛpottama /
āditye savitur jyeṣṭhe vivasvāñ jagṛhe tataḥ //

tretāyugādau ca punar vivasvān manave dadau /
manuś ca lokabhūtyarthaṃ sutāyekṣvākave dadau //

"Then the God, the bestower of boons, the grandsire of Brahmaloka, created all the worlds, moveable and immovable. At the start he set in motion the auspicious Kṛta Yuga : then indeed *Sātvata* Dharma pervaded and was established in the worlds. Through that first Dharma Brahmā, the creator of the worlds, paid homage to Lord Hari Nārāyaṇa, the supreme lord of the Gods. Then, for the perseverance of Dharma, he instructed Manu Svārociṣa through desire for the welfare of the worlds : and Svārociṣa, the intent and mighty lord of all the worlds, of old instructed his own son Śaṅkhapada, O prince. ...Then that

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(teaching) became lost, once the Tretā Yuga had arrived. ...At the start of the Kṛta, O tiger of the Kurus, having studied this Dharma, Vīraṇas gave it to Raucya Manu. ...This is the seventh birth of Brahmā, from a lotus, O prince : here this Dharma was spoken by Nārāyaṇa himself to the pure Grandsire, he who upholds the worlds, at the start of the Yuga. The Grandsire formerly gave this Dharma to Dakṣa : then Dakṣa gave it to the eldest son of his eldest daughter, O best of princes, to Āditya the eldest of Savitṛ : Vivasvat then took it. At the start of the Tretā Yuga, once again, Vivasvat gave it to Manu : and Manu, for the sake of the well-being of the worlds, gave it to his son Ikṣvāku".[50]

The passage speaks of no further births of Brahmā after this present seventh birth. It clearly indicates that only one Manu is here considered to exist during each period of Brahmā—or indeed, during an entire lifetime of Brahmā, prior to his continual rebirth. It also indicates that such a period of time is thought to consist of only a single Mahāyuga or succession of the four Yugas : with Dharma being promulgated in the Kṛta Yuga, being passed on through the Tretā Yuga, and being then lost—only to be promulgated anew in the next Kṛta Yuga, which follows after a new birth of Brahmā. It may also be noted that the passage mentions *Raucya* Manu, placing him after Svārociṣa Manu and before Vaivasvata Manu—in marked contrast to the Purāṇic Manvantara tradition, wherein Raucya or Ruci is the 13th Manu. The passage also mentions that the second birth of Brahmā was the *Cākṣuṣa* birth, wherein he was born from the eyes of Nārāyaṇa:

yad āsīc cākṣuṣaṃ janma dvitīyaṃ brahmaṇo nṛpa

"(Which) was the Cākṣuṣa birth, the second (birth) of Brahmā, O prince"[51]. The term used here might be seen as providing a prototype for the name of the sixth or Cākṣuṣa Manvantara in the Purāṇic Manvantara scheme : although it again provides a contrast with that scheme, since the Cākṣuṣa birth is here termed the second birth, while the Cākṣuṣa Manvantara is the sixth Manvantara and immediately precedes the Vaivasvata Manvantara. This *Śānti Parvan* passage—and possibly also the passage quoted earlier from

50. *Mahābhārata* 12.336.30-47.
51. *Mahābhārata* 12.336.15.

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the *Vana Parvan*—may accordingly be taken to indicate that the *Mahābhārata* holds to a different theory of Yugas from that which is evident in the early Purāṇic texts : namely one wherein a single succession of the four Yugas constitutes the total extent of a Kalpa or day of Brahmā (or indeed, in the *Śānti Parvan* passage, of a lifetime of Brahmā), and wherein the length of such a Kalpa is also the period of time over which presides one Manu (although the term Manvantara is not used in the above Epic contexts). Since the period of the Manvantara is not referred to in these Epic passages, it may be inferred that the Manvantara was not consistently considered in the Epic as being a constituent a part of the units of Yuga and Kalpa : a conclusion which has been suggested also by the omission of the Manvantara from the scheme in the *Yuga Purāṇa*. It may also be observed that neither the *Mahābhārata* nor the *Yuga Purāṇa* refers to Dharma or the Vedas as being taught by the Saptarṣis, as occurs in the Purāṇic Manvantara theory : and the *Mahābhārata* on the contrary relates that they were taught by Brahmā himself. This may accordingly be taken as a further indication that the assimilation of both the Saptarṣis and the Manus into the scheme of Yugas and Kalpas occurred only at a relatively late and essentially post-Epic stage in the formulation of these traditions : while conversely such passages as those just discussed from the *Mahābhārata* may be seen as precursors of the developed Manvantara theory as it is to be found in the early Purāṇic texts.

According to the scheme in the *Śānti Parvan* of the *Mahābhārata*, the seventh birth of Brahmā—which is said also to be the period of Manu Vaivasvata—is considered as the present age within which there live the kings descended from that Manu, commencing with Ikṣvāku. According to this passage, therefore, there should have occurred within this period of the seventh birth of Brahmā the births not only of the Saptarṣis headed by Viśvāmitra—who are consistently associated throughout the Vedic, Epic and Purāṇic texts with Ikṣvāku and the Aikṣvākus, hence also with the Tretā Yuga of this period within which Ikṣvāku is said in the above passage to have lived—but also of those who appear in the Purāṇic lists as the Saptarṣis of the Sāvarṇi Manvantara, and who took part in the Mahābhārata war which occurred in the Dvāpara Yuga of this seventh or Vaivasvata period. Moreover, the Saptarṣis who appear

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in the Purāṇic lists as the Ṛṣis of the Svāyaṃbhuva Manvantara (Marīci etc.) are consistently said to be those sons first created by Brahmā before all other Gods, Demons and Men[52] : and they are thus evidently to be associated with the start of a new creation and thus with the first or Kṛta Yuga of such a creation. It may therefore be suggested that at one stage in the formulation of this tradition—prior to the multiplication of Saptarṣi groups in the Manvantara lists of the Purāṇic texts—each of these three groups was considered to have lived at different periods within the same Kalpa or day of Brahmā (or birth of Brahmā, in terms of the *Śānti Parvan* conception) : just as the members of all three groups are in places associated with kings who are said to have lived during the present age of Manu Vaivasvata. Hence, given the varying traditions noted earlier in the Purāṇic texts as to the appearance of Saptarṣi during either the Kṛta, Tretā or Dvāpara Yugas, it may be suggested that at an early pre-Purāṇic stage in the formulation of this tradition, each of these three groups was considered to have lived during the different Yugas of the same Kalpa : such a Kalpa possessing only a single succession of the four Yugas. At a subsequent stage, with the division of the Kalpa into 14 separate periods or Manvantaras each containing 71.42 Mahāyugas, this tradition was expanded ; so that different groups of Saptarṣis were formulated and considered to appear within different Manvantaras. An initial reason for the formulation of such a tradition and for the multiplication of Saptarṣi groups may perhaps be traced in the first instance to the acknowledgement (noted above) of two main separate lists of Saptarṣi group[53] : whence each group was ascribed to a different period of time in order to emphasise the distinction and separation between the two. Thus, once the acceptance of at least two different Saptarṣi groups was acknowledged, the way was thereafter open for the multiplication of the number of Saptarṣi groups which occurs within the Purāṇic Manvantara theory. Any number of Saptarṣi groups might then

52. see most Epic and Purāṇic accounts of creation : e.g. *Mahābhārata* 12.201.1ff: 12.327.29ff: *Harivaṃśa* 1.28-30 : *Brahmāṇḍa Purāṇa* 1.1.5.69-84 : 1.2.8.1ff: 1.2.9.18ff : *Vāyu Purāṇa* 1.9.61ff: *Matsya Purāṇa* 3.2-46: 4.26-27 : *Mārkaṇḍeya Purāṇa* 50.1-25 : *Viṣṇu Purāṇa* 1.7.3ff : *etc.*

53. See J. E. Mitchiner—*Traditions*...Chs. 1-3, pp. 33-201, esp. pp. 86-133.

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in theory have been formulated : and the choice of such a number as 10 might have been a logical step, since then a Manvantara would have been divided into an exact number of 100 Mahāyugas given a total of 1,000 Mahāyugas in a Kalpa. The choice of the number 14 would, however, appear to have been made partly due to the particular significance of the number 7. The peculiar importance of the number 7 in Indian and many other cultures is well-attested, and needs little further comment : one may consider for example, the seven Ṛṣis, seven Mothers, seven *Kṛttikās*, seven Worlds and seven Hells, seven Continents, seven Footsteps, seven Tongues and seven Rays of Agni, seven Horses of the Sun, seven *Cakras* and seven *Prāṇas* and innumerable further instances of the importance and symbolic significance attached to this number. In the passage cited previously from the *Śānti Parvan* of the *Mahābhārata*, the present age of Manu Vaivasvata is said to be the period of the seventh birth of Brahmā : it is also considered as the final age, and no further births of Brahmā are referred to. Hence, given that the present age is considered as the seventh age, it may be seen that the Purāṇic Manvantara theory—in accepting the present age as the seventh age, and in speaking of a total of 14 ages in a Kalpa—propounds that an equal length of time as has passed in the Kalpa is also to come about in the future. There is thus a fundamental difference in outlook between such passages in the *Mahābhārata* and in the Purāṇas : for while the *Mahābhārata* views the present seventh age as being at the end of time and might be said to envisage the reign of Kalki as ushering in a universal destruction as at the end of the Kalpa—the Purāṇic Manvantara theory takes a different perspective and places the present seventh age at the centre of time : thereby adopting the Epic view that the present age is the seventh, but propounding the view that a further seven ages are yet to come. In respect of the views put forward in these texts on the role of Kalki, it has been plausibly suggested[54] that the concept of Kalki may owe its origin in some measure to Jewish, Christian, Zoroastrian and other concepts, wherein a messianic figure will appear at the end of time to destroy

54. e. g. by A. L. Basham—*The Wonder that was India*, p. 309 (rep. London 1967); E. Abegg—*Der Messiasglaube in Indien und Iran*, passim, esp. pp. 39-144 and 241-244 (Berlin & Leipzig 1928); W. D. O'Flaherty—*The Origins of Evil in Hindu Mythology*, pp. 38 and 200-204 (Berkeley, California, 1976).

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the present evil world-order, and to usher in a new golden age quite removed from the present order. The passage cited earlier from the *Vana Parvan* of the *Mahābhārata* would in certain respects appear to accord with such a view, envisaging the appearance of Kalki as heralding the destruction of all beings at the end of the present age—while yet also accomodating this to the further view of a continuation into a new Kṛta Yuga or golden age, which is seen in a sense as re-creation of the former world-order. One may compare with this the conception in the *Yuga Purāṇa*, which in one place corresponds word for word with the *Vana Parvan* passage[55] and which envisages the total destruction at the end of the Kali Yuga being followed by the commencement of a new Kṛta Yuga—which is again a re-creation of the type of world-order which had previously obtained. But the *Yuga Purāṇa* refers neither to Kalki nor to any Manu or group of Saptarṣis: and this might be taken to imply once again that the Yuga and Kalpa theory was at one time quite independent both of the Manvantara theory and also of the messianic Kalki conception.

In the divergence between Epic and Purāṇic views, the *Harivaṃśa* and the *Matsya Purāṇa* may be seen to represent in a sense an intermediate stage between the two views : for it has been seen that they both list a total of 8 Saptarṣi groups in Manvantaras—namely the 7 Saptarṣi groups down to the "present age", together with one further group whose members—although they took part in the Mahābhārata war of the present age—are now considered to form a Saptarṣi group of a future age. In the other early Purāṇic texts, the full number of 2×7 Saptarṣi groups has been formulated, and the embryonic theory of the Epics has reached a considerably fuller stage of development.

Four main stages of development within the theories of Yugas, Kalpas and Manvantaras may thus be suggested in respect of the assimilation of the Saptarṣis to these theories. (1) The first main stage is constituted of the recognition—first evident in the Epic texts—that there were in existence not one but two main lists of

55. Compare *Yuga Purāṇa* line 110 and *Mahābhārata* 3.186.33. For a discussion of the implications of this correspondence, see J. E. Mitchiner—'The Paris Manuscript of the Yuga Purāṇa, in *Bulletin of the International Association of the Vrindaban Research Institute* 5, December 1977.

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the Saptarṣi group : namely the list headed by Viśvāmitra on the one hand, and the list headed by Marīci on the other hand. (2) The second main stage ascribes the appearance of each of these groups on the earth to a different period of time, and to a different Yuga within a single Kalpa—as based upon the pre-Manvantara Yuga-Kalpa conception of the Epic texts : namely the latter group to the Kṛta Yuga, and the former group to the Tretā Yuga. (3) The third main stage formulates a further group of Saptarṣis—comprising Rāma, Kṛpa, Droṇa and others—and ascribes their appearance to the Dvāpara Yuga of the same Kalpa. All three of these stages still presuppose the type of outlook which is presented in the *Śānti Parvan* passage of the *Mahābhārata,* wherein a single succession of the four Yugas constitutes the total extent of a Kalpa. (4) The fourth main stage then assimilates all three of these groups to the developing post-Epic scheme of 14 Manvantaras : thereby greatly increasing the length of time which is thought to separate the appearance of each of these groups on the earth, and also formulating and introducing various other groups of Saptarṣis—firstly, as in the *Harivaṃśa* and the *Matsya Purāṇa,* for Manvantara 2-6, and secondly, as in the other early Purāṇic texts, also for Manvantaras 9-14. It may be concluded that, while the fourth of these stages is that presented in the early Purāṇas, it nonetheless presupposes the (pre-Purāṇic) second and third stages of development : traces of which may still be discerned in the varying early Purāṇic traditions which ascribe the appearance of the Saptarṣi groups on earth to either the Kṛta, Tretā or Dvāpara Yugas. Conversely, while the first of these stages is evident in the *Mahābhārata,* the remaining stages are essentially post-Epic—as indeed is the Manvantara theory itself which, while suggested in embryonic form in the later portions of the *Mahābhārata,* gains its essential features and character only in the early Purāṇas.

Table 1 : The Manvantara Lists of the Saptarṣi Group—Harivaṃśa (7.7-44)

Manvantara	*Saptarṣis*
Svāyaṃbhuva	Marīci, Atri, Aṅgiras, Pulastya, Pulaha, Kratu, Vasiṣṭha.
Svārociṣa	Aurva son of Vasiṣṭha, Stamba Kāśyapa, Prāṇa, Bṛhaspati, Datta, Atri (or Datto'tri), Cyavana.

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Auttami	7 sons of Vasiṣṭha called Vāsiṣṭhas : sons of Hiraṇyagarbha, born ūrjāḥ/strong.
Tāmasa	Kāvya, Pṛthu, Agni, Jahnu, Dhātṛ, Kapīvān, Akapīvān.
Raivata	Vedabāhu, Yadudhra, muni Vedaśiras, Hiraṇyaloma, Parjanya, Urdhvabāhu somaja, Satyanetra Ātreya.
Cākṣuṣa	Bhṛgu, Nabha, Vivasvat, Sudhāman, Virajas, Atināman, Sahiṣṇu.
Vaivasvata	Atri, Vasiṣṭha, Kaśyapa, Gautama, Bharadvāja, Viśvāmitra, Jamadagni son of Ṛcīka.
Sāvarṇi	Rāma, Vyāsa Dīptimat Ātreya, Draunirāśvatthāman Bhāradvāja, Śaradvat Gautama son of Gotama, Gālava Kauśika, Ruru Kāśyapa. Ṛṣis for remaining 6 Manvantaras added by later hand: listed in Appendix 1.1 of Critical Edition.

Table 2 : The Manvantara Lists of the Saptarṣi Group—Matsya Purāṇa (9.4-36)

Manvantara	*Saptarṣis*
Svāyaṃbhuva	Marīci, Atri, Aṅgiras, Pulaha, Kratu, Pulastya, Vasiṣṭha.
Svārociṣa	Datta, Niścaya, Vanastamba, Prāṇa, Kaśyapa, Aurva, Bṛhaspati.
Auttami	the ūrjāḥ : Kaukuruṇḍi, Dālbhya, Śaṅga, Pravahaṇa, Śiva, Sita, Sasmita.
Tāmasa	Kavi, Pṛthu, Agni, Akapi, Kapi, Jalpa, Dhīmān.
Raivata	Devabāhu, Subāhu, Parjanya, Somapa, Muni, Hiraṇyaroma, Saptāśva.
Cākṣuṣa	Bhṛgu, Sudhāman, Virajas, Sahiṣṇu, Nāda, Vivasvat, Atināman.
Vaivasvata	Atri, Vasiṣṭha, Kaśyapa, Gautama, Bharadvāja, Viśvāmitra, Jamadagni.
Sāvarṇi	Aśvatthāman, Śaradvat Kauśika, Gālava, Śatānanda, Kāśyapa, Rāma. "There will be another 6 Manus after Sāvarṇi : Raucya, Bhautya, Merusāvarṇi, Ṛta, Ṛtadhāman, Viṣvakṣena." (Ṛṣis not listed).

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Table 3 : The Manvantara Lists of the Saptarṣi Group—Mārkaṇḍeya Purāṇa (67.4, 73.13, 74.59, 75.73-74, 76.54, 89.9-10, 80.4, 94.8-30, 100.31)

Manvantara	*Saptarṣis*
Svāyaṃbhuva	Marīci, Atri, Aṅgiras, Pulastya, Pulaha, Kratu, Vasiṣṭha.
Svārociṣa	Ūrja, Stamba, Prāṇa, Dattoli, Ṛṣabha, Niścara, Arvavīraṭ
Auttami	7 sons of that Manu.
Tāmasa	Jyotirdhāman, Pṛthu, Kāvya, Caitra, Agni, Valaka, Pīvara.
Raivata	Hiraṇyaloman, Vedaśrī, Ūrdhvabāhu, Vedabāhu, Sudhāman, Parjanya mahāmuni, Vasiṣṭha.
Cākṣuṣa	Samedhas, Virajas, Haviṣmat, Unnata, Madhu, Atināman, Sahiṣṇu.
Vaivasvata	Atri, Vasiṣṭha, Kāśyapa, Gautama, Bharadvāja, Viśvāmitra Kauśika, Jamadagni son of Ṛcīka.
Sāvarṇi	Rāma, Vyāsa, Gālava, Dīptimat, Kṛpa, Ṛṣyaśṛṅga, Droṇi.
Dakṣa-sāvarṇi	Medhātithi, Vasu, Satya, Jyotiṣmat, Dyutimat, Sabala, Haryavāhana.
Brahmā-sāvarṇi	Āpomūrtti, Haviṣmat, Sukṛtī, Satya, Nābhāga, Apratima, Vāśiṣṭha.
Dharma-sāvarṇī	Haviṣmat, Variṣṭha, Aruṇi, Niścara, Anagha, Viṣṭi, Agnideva (Ṛṣṭi)-
Raudra-sāvarṇi	Dyuti, Tapasvin, Sutapas, Tapomūrtti, Taponidhi, Taporati, Tapodhṛti.
Raucya	Dhṛtimat, Avyaya, Tattvadarśin, Nirutsuka, Nirmoha, Sutapas, Niṣprakampa.
Bhautya	Agnīdhra, Agnibāhu, Śuci, Yukta, Mādhava, Śukra, Ajita.

Table 4 : The Manvantara Lists of the Saptarṣi Group—Viṣṇu Purāṇa (3.1.11-32, 3.2.17-42)

Manvantara	*Saptarṣis*
Svāyaṃbhuva	Marīci, Atri, Aṅgiras, Pulastya, Pulaha, Kratu, Vasiṣṭha.

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Svārociṣa	Ūrja, Stamba, Prāṇa, Dattoli, Ṛṣabha, Niścara, Urvarīvat.
Auttami	7 sons of Vasiṣṭha.
Tāmasa	Jyotirdhāman, Pṛthu, Kāvya, Caitra, Agni, Vanaka, Pīvara.
Raivata	Hiraṇyaroma, Vedaśrī, Ūrdhvabāhu, Vedabāhu, Sudhāman, Parjanya, Mahāmuni.
Cākṣuṣa	Sumedhas, Virajas, Haviṣmat, Uttama, Madhu, Atināman, Sahiṣṇu.
Vaivasvata	Vasiṣṭha, Kāśyapa, Atri, Jamadagni, Gautama, Viśvāmitra, Bharadvāja.
Sāvarṇi	Dīptimat, Gālava, Rāma, Kṛpa, Drauṇi, Vyāsa, Ṛṣyaśṛṅga.
Dakṣa-sāvarṇi	Śabala, Dyutimat, Bhavya, Vasu, Medhādhṛti, Jyotiṣmat, Satya.
Brahmā-sāvarṇi	Haviṣmat, Sukṛti, Satya, Apomūrti, Nābhāga, Apratimaujas, Satyaketu.
Dharma-sāvarṇi	Niścara, Agnitejas, Vapuṣmat, Viṣṇu, Āruṇi, Haviṣmat, Anagha.
Rudra-sāvarṇi	Tapasvin, Sutapas, Tapomūrti, Taporati, Tapodhṛti, Dyuti, Tapodhana.
Raucya	Nirmoha, Tattvadarśin, Niṣprakampa, Nirutsuka, Dhṛtimat, Avyaya, Sutapas.
Bhautya	Agnibāhu, Śuci, Śukra, Māgadha, Agnidhra, Yukta, Ajita.

Table 5 : The Manvantara Lists of the Saptarṣi Group—Brahmāṇḍa Purāṇa. (1.2.13.103 : 1.2.36 17-18, .38, .47-48, .61-63, .77-78; 1.2.38.26-30; 3.4.1.9-12, .62-64, .69-71, .78-80, .91-93, .102-103, 112-114)

Manvantara	*Saptarṣis*
Svāyaṃbhuva	(Bhṛgv) Aṅgiras, Marīci, Pulastya, Pulaha, Kratu, Atri, Vasiṣṭha.
Svārociṣa	Ūrja Vāsiṣṭha, Stamba Kāśyapa, Prāṇa Bhārgava, Ṛṣabha Āṅgirasa, Dattotri Paulastya, Niścala Ātreya, Arvarīvat Paulaha.
Auttami	7 sons of Vasiṣṭha called 7 Vāsiṣṭhas.

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Tāmasa	Kāvya Āṅgirasa, Pṛthu Kāśyapa, Agni Ātreya, Jyotirdhāman Bhārgava, Caraka Paulaha, Pīvara Vāsiṣṭha, Caitra Paulastya.
Raivata	Devabāhu Paulastya, Sudhāman Kāśyapa, Hiraṇyaroma Āṅgirasa, Vedaśrī Bhārgava, Ūrdhvabāhu Vāsiṣṭha, Parjanya Paulaha, Satyanetra Ātreya.
Cākṣuṣa	Uttama Bhārgava, Haviṣmat Āṅgirasa, Sudhāman Kāśyapa, Virajas Vāsiṣṭha, Atināman Paulastya, Sahiṣṇu Paulaha, Madhu Ātreya.
Vaivasvata	Viśvāmitra son of Gādhi Kauśika, Jamadagni, Bhārgava s/o Aurva, Bharadvāja s/o Bṛhaspati, Gautama Śaradvat Autathya, Atri s/o Svayambhu, Vāsiṣṭha Vasumat, Vatsara Kāśyapa.
Sāvarṇi	Gālava, Kauśika, Jāmadagnya Bhārgava, Dvaipāyana Vāsiṣṭha, Kṛpa Śāradvat, Dīptimat Ātreya, Ṛṣyaśṛṅga Kāśyapa, Drauṇiraśvatthāman Bhāradvāja.
Meru-sāvarṇi (or Rohita-s, s/o Dakṣa)	Medhātithi Paulastya, Vasu Kāśyapa Jyotiṣmat Bhārgava, Dyutimat Āṅgirasa, Vasinas Vāsiṣṭha, Havyavāhana Ātreya, Sutapas Paulaha.
Dharma-sāvarṇi	Haviṣmat Paulaha, Sukīrti Bhārgava, Apomūrti Ātreya, Āpava Vāsiṣṭha, Apratima Paulastya, Nābhāga Kāśyapa, Abhimanyu Āṅgirasa.
Brahmā-sāvarṇi	Haviṣmat Kāśyapa, Vapuṣmat Bhārgava, Āruṇi Ātreya, Naga Vāsiṣṭha, Puṣṭi Āṅgirasa, Niścara Paulastya, Atitejas Paulaha.
Rudra-sāvarṇi	Dyuti Vāsiṣṭha, Sutapas Ātreya, Tapomūrti Āṅgirasa, Tapasvin Kāśyapa, Tapodhana Paulastya, Taporati Paulaha, Tapodhṛti Bhārgava.
Raucya	Dhṛtimat Āṇgirasa, Avyaya Paulastya, Tattvadarśin Paulaha, Nirutsuka Bhārgava, Niṣprakampya Ātreya, Nirmoha Kāśyapa, Sutapas Vāsiṣṭha.
Bhautya	Agnīdhra Kāśyapa, Māgadha Paulastya, Agnibāhu Bhārgava, Śuci Āṅgirasa, Śukra Vāsiṣṭha, Yukta Paulaha, Svājita Ātreya.

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Table 6 : The Manvantara Lists of the Saptarṣi Group—Vāyu Purāṇa 1.31.15-17; 2.1.15-16, .35, .40-42, .53-54, .65-66; 2.3.24-28 : 2.38.9-12, .66-68, .73-74, .81-83, .96-97, .106-108, .116.

Manvantara	*Saptarṣis*
Svāyaṃbhuva	(Bhṛgv) Aṅgiras, Marīci, Pulastya, Pulaha, Kratu, Atri, Vasiṣṭha.
Svārociṣa	Ūrja Vāsiṣṭha, Stamba Kāśyapa, Droṇa Bhārgava, Ṛṣabha Āṅgirasa, Dattātri Paulastya, Niścala Ātreya, Dhāvat Paulaha.
Auttami	Omits Ṛṣis.
Tāmasa	Kāvya (&) Harṣa, Pṛthu Kāśyapa, Agni Ātreya, Jyotirdhāman Bhārgava, Vanapīṭha Paulaha, Gotra Vāśiṣṭha, Caitra Paulastya.
Raivata	Vedabāhu Paulastya, Yajurnāman Kāśyapa, Hiraṇyaroma Aṅgirasa, Vedaśrī Bhārgava, Ūrdhvabāhu Vāsiṣṭha, Parjanya Paulaha, Satyanetra Ātreya.
Cākṣuṣa	Unnata Bhārgava, Haviṣmat Āṅgirasa, Sudhāman Kāśyapa, Virajas Vāsiṣṭha, Atimāna Paulastya, Sahiṣṇu Paulaha, Medhu Ātreya.
Vaivasvata	Viśvāmitra son of Gādhi Kauśika, Jamadagni s/o Ūru Bhārgava, Bharadvāja s/o Bṛhaspati, Gautama Śaradvat Autathya, Atri s/o Svayaṃbhu, Vasumat s/o Vasiṣṭha, Vatsara Kāśyapa.
Sāvarṇi	Gālava Kauśika, Jāmadagnya Bhārgava, Dvaipāyana Vasiṣṭha, Kṛpa Śāradvat, Diptimat Ātreya, Ṛṣyaśṛṅga Kāśyapa, Droṇiraśvatthāman Bhāradvāja.
Meru-sāvarṇi (or Rohita-s, s/o Dakṣa)	Medhātithi Paulastya, Vasu Kāśyapa, Jyotiṣmat Bhārgava, Dyutimat Āṅgirasa, Vasita Vāsiṣṭha, Havyavāhana Ātreya, Sutapas Paulaha.
Dharma-sāvarṇi	Haviṣmat Paulaha, Sukīrti Bhārgava, Apomūrti Ātreya, Vasiṣṭha (*āpi yah* replaces *āpavah*), Pratipa Paulastya, Nābhāga Kāśyapa, Abhimanyu Āṅgirasa.

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Brahmā-sāvarṇi	Haviṣmat Kāśyapa, Vapuṣmat Bhārgava, Vāruṇi, Ātreya, Bhaga Vāsiṣṭha, Puṣṭi Āṅgirasa, Niścara Paulastya, Agnitejas Paulaha.
Rudra-sāvarṇi	Kṛti Vāsiṣṭha, Sutapas Ātreya, Tapomūrti Āṅgirasa, Tapasvin Kāśyapa, Tapo, śayāna Paulastya, Taporati Paulaha, Tapomati Bhārgava.
Raucya	Dhṛtimat Āṅgirasa, Pathyavat Paulastya, Tattvadarśin Paulaha, Nirutsuka Bhārgava, Niṣprakampa Ātreya, Nirmoha Kāśyapa, Svarūpa Vāsiṣṭha.
Bhautya	Agnidhra Kāśyapa, Māgadha Paulastya, Agnibāhu Bhārgava, Śuci Āṅgirasa. (Omits other 3 Ṛṣis).

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VYAVAHĀRA PORTION OF THE AGNI-PURĀṆA

By

S. C. Banerji

[अस्मिन् निबन्धे विदुषा लेखकेन अग्निपुराणस्य षट्सु अध्यायेषु (२५३-२५८) वर्णितस्य व्यवहारभागस्य संक्षिप्तम् अध्ययनं प्रस्तुतम् । आरम्भे, पुराणस्य तिथिविस्तारादिविषये संक्षिप्तः परिचयो दत्तः । लेखकमहोदयेन प्रदर्शितं यद् अग्निपुराणस्य व्यवहारभागस्य केचन अंशा नारदस्मृतेः केचन अंशाश्च याज्ञवल्क्यस्मृतेर्गृहीताः सन्ति नारदस्मृतेर्याज्ञवल्क्यस्मृतेश्च रचनाकालः अग्निपुराणात् प्राग्वर्ती वर्तते । अतस्तयोर्ग्रन्थयोरग्निपुराणाद् ग्रहणस्य संभावना नास्ति । व्यवहार-भागस्य प्रत्येकस्य अध्यायस्य विषयः प्रथमतः संक्षेपतोऽत्र वर्णितः । तदनन्तरं च अस्य भागस्य अध्यायानां श्लोकानां च याज्ञवल्क्यस्मृते-र्नारदस्मृतेश्च अध्यायैः श्लोकैश्च सह साम्यं वैषम्यं चान्ते प्रदर्शित ।]

Abbreviations :

Ap—Aparārka
Bk—Bālakrīḍā
Mit—Mitākṣarā
Ys—Yajñavalkya-Smṛti

The *Agnipurāṇa* (Ag. p.) which is originally a work of Pāñca-rātras, is an encyclopaedic work. It is supposed to be a recast of an earlier Purāṇa of this name. The *Vahnipurāṇa,* which means the same as the *Agnipurāṇa,* is a different work.

The Ag. p. contains 383 Chapters, (Vaṅgavāsī ed.). The first chapter proposes to present the essence (*sāra*) of all knowledge which is divided into *Parā* and *Aparā*. The *parā Vidyā* is stated to be that which leads to the attainment of the Supreme Being. The *Aparā-Vidyā* consists of the four Vedas, the Vedāṅgas, Abhidhāna, Mīmāṃsā, Dharmaśāstra, Purāṇa, Nyāya, Vaidyaka, Gāndharva, Dhanurveda, Arthaśāstra etc.

From various evidences this Purāṇa is supposed to have been compiled in the ninth century A. D.

It is difficult to say in which part of India it originated. The assumption of some scholars that Bengal, or Bihar was its provenance is now proved to be based on such portions of the work as are spurious.

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The Ag. p. has been studied from different angles. The Alaṃkāra chapters of it have been studied critically and shown to represent a tradition earlier than that of the Kashmirian school of Ānandavardhana. The polity in the work has been the subject of an elaborate study. Its influence on the later works has been discussed by some scholars. The question of its chronology, the history of its compilation and evolution, its position among the Purāṇas etc. have engaged the attention of others.

The *Vyavahāra* portion of the Ag. p. has not yet been studied as critically as it should be. But, this portion is indispensable for a study of the text-tradition of the Vyavahārādhyaya of the *YS.*, and for that matter of the evolution of secular Hindu Law.

Sources of the Vyavahāra Portion of the Agnipurāṇa

The *Vyavahāra* portion of the Purāṇa leaves no doubt that it is borrowed partly from the *Nārada-smṛti* and largely from the *Yājnavalkya-smṛti*. It is quite in keeping with the eclectic manner in which the work was compiled. A glance at the verse-concordance, appended to this paper, will show the proportion of its borrowings from these two works. Chronological considerations rule out the possibility of the above Smṛti works borrowing from the Purāṇa.

The text of the *YS*, as commented upon by different commentators, shows considerable variations The question arises to which of the versions is the Purāṇic text most similar ? The question is difficult to answer. A comparison of the Purāṇa with the versions preserved in the commentaries reveals that the former differs both in the number and order of the stanzas besides their readings. Again, some verses and part-verses of the Purāṇa are missing in all the versions of the text. A few verses occur only in the *BK.*, but not in versions represented by other commentators. One verse occurs in the *Mit.* and *AP.*, but it is missing in the *BK.* Quite a number of verses, found in all the versions of the *YS.* does not occur in the Purāṇa.

In the circumstances, it is clear that the Purāṇic text does not agree fully with any version of the *YS.* The *YS.*, having been a popular work, must have constantly undergone changes in the hands of copyists. It is unlikely that the compiler of the Purāṇa himself made some changes. Both the *Mitākṣarā* (C 2nd half of

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the 11th. cent. A. D.), and the Aparārka (C. first quarter of the 12th. cent. A. D.) are later than the *Agnipurāṇa* (C. 900 A. D.).[1] As Viśvarūpa is believed to have flourished about the first quarter of the ninth century, the Purāṇa should agree more closely with the *Bālakrīḍā*. This may explain the fact that, while a few lines of the Purāṇa occur in the *Bālakrīḍā*, these are missing in the versions represented in the other two versions of the *YS*. But, the divergences between the *BK*. and the Purāṇa are too many to warrant the assumption that the latter followed the former too. The conclusion is, therefore, irresistible that either the Purāṇa had an exemplar lost to us or that it introduced changes into the version current in its time.

Rēsumē of the contents of the Vyavahāra portion of the Agnipurāṇa

The portion of the *Agnipurāṇa*, dealing with *Vyavahāra* or administration of justice, consists of six chapters (253-258). The contents of these chapters are summarised below.

Chapter 153

The king should look into judicial proceedings. In this matter he is to be assisted by a council constituted by members who are learned, impartial and free from greed. If the king himself is unable to do so, he should appoint a Brāhmaṇa for the purpose. The members, who act under the influence of passion or greed, should be separately fined twice the value of the suit in question.

A complaint, lodged by a person wronged by others, is a subject of litigation.

A judicial proceeding consists of four parts, viz. (i) Writing the plaint, (ii) Writing the reply. (iii) Writing the evidences furnished by the plaintiff (iv) Judgment.

No counter-allegation can be made by the defendant against the plaintiff before the plaint, filed by the latter is disposed of. One cannot lodge a complaint against a person against whom a plaint has already been filed by another. This rule is, however, relaxed in certain cases, e. g. violence. Sureties are allowed for both plaintiff and the defendant. False complaints are liable to punishment.

1. The dates, as fixed by P. V. Kane, are given here.

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Suits of certain types, e. g. those relating to violence, theft etc., should be tried immediately. Time may be allowed in other cases.

In a court of law, a person of the following descriptions may be taken as a liar both as a plaintiff and as a witness :—restlessness, unnatural facial expression, perspiration on forehead etc.

If a man, who is summoned to the court, fails to say anything he becomes liable to punishment. If witnesses are available for both the earlier and later transactions, those of the former should be interrogated; if the contention of the first party fails, then those of the second party should be asked to depose.

If of the many written charges, denied by the defendant, even one is proved he should be made liable for the rest.

Two cardinal principles are enuciated. One is that, in the event of conflict between two written texts of the law, usage should prevail. Another is that of Smṛti texts, those relating to *dharma* will outweigh those relating to *artha*.

Evidences are of two kinds human and divine; the latter should be resorted to in the absence of the former which includes documents, possession and witnesses.

In all disputes, the latter transaction is stronger than the former. In cases of mortgage, acceptance of gift and purchase, however, the earlier transaction is stronger.

Possession by one person of the immovable property of another person, without any objection by the owner, for twenty years leads to adverse possession on the part of possessor. Such adverse possession for ten years gives right to the possessor in the case of movables. The following are excluded from the purview of this law :—mortgage, boundary, deposit, property of an idiot or a minor or a female or Brāhmaṇas versed in the Veda, royal property.

One, misappropriating a mortgaged property has to restore it to the owner besides paying fine to the king.

Between a valid mode of acquisition and possession, the former is generally a stronger evidence; but possession for three generations is stronger than acquisition. Valid acquisition without even slight possession is of no avail. Again, possession without valid acquisition does not *ipso facto* become evidence.

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If acquisition is challenged, the acquirer should prove it; in such a case, his heirs have no responsibility, because in their case possession is enough. If a man, the validity of whose acquisition is challenged dies, his heir should prove it; in such a case, possession without acquisition is of no use.

A trial under the influence of force and coercion is set aside. So also trials by certain persons, e. g. enemies, intoxicated persons, lunatics, women etc., in certain places, e. g. inside one's house, outside the village, and at certain times, e. g. night.

A lost thing, if recovered, should be restored by the king to the owner on proper identification of it; a claimant failing to idenify it properly is liable to fine. The king should restore to the owner his article that is stolen.

The rate of interest is 1/80 per *mensem* in a loan with security; in an unsecured loan, the rate is two, three, four and five percent for the four castes in order. For all castes, however, the interest may be as agreed upon by one's ownself.

In a suit relating to debt, the creditor lawfully realising his legitimate dues, should not approach the king. If the debtor in such a case goes to the king, he becomes liable to punishment and to pay the just dues of the creditor.

Chapter 254

This chapter opens with matters relating to the creditor and the debtor. The general rule is that the debtor should be made to repay money to the different creditors in the order in which he borrowed from them; the topmost priority, however, is enjoyed by the Brāhmaṇa followed by the king. In a suit relating to realisation of debt, the debtor should pay ten per cent of the proved amount to the king and the creditor, who has received the money, should pay five per cent. A debtor of low caste, who is in straitened circumstances, should be made to do the work of the creditor instead of repaying the money. A Brāhmaṇa debtor, however, who is destitute, should be made to repay the money gradually as and when he may have income.

One inheriting the property of another should pay off the latter's debt also. But, the son is not responsible for the father's debt incurred for drinking, gambling, satisfying his passion, the

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remainder of the fine or tax payable by the father as well as for making useless gifts. The husband is not responsible for the debt incurred by his wife. But, among cowherds, distillers of wine, actors, washermen and hunters, the husband should pay off the debt of the wife, because his livelihood depends on her.

A surety is allowed for producing the debtor, creating confidence in the creditor as well as paying the money on his behalf. In the event of the debtor's failure, the first two kinds of surety themselves should pay off the debt; in the case of the last kind of surety, his heirs are also bound.

A mortgaged property is lost to the mortgagor if it is not released even after the amount borrowed is doubled, i. e. the interest becomes equal to the principal. A mortagage for a specific period is lost if it is not redeemed after that time-limit. A usufructuary mortgage is never forfeited.

One should return, exactly in the same condition, an article deposited by the latter. The custodian, however, is not responsible if the deposited article is stolen or lost due to the action of the king or God. The custodian is liable to punishment if he uses the thing for his own benefit or it is lost after his refusal to return it when demanded by the owner.

Chapter 255

The number of witnesses in a case should be three or five. Even one person can be a witness if he is approved by both the parties to a suit. People of the following descriptions can be witnesses :— (i) Ascetics, (ii) Charitably disposed, (iii) Born of a high family (iv) Truthful, (v) Looking upon *dharma* as the most important pursuit in life, (vi) Upright, (vii) Possessed of son, (viii) Rich, (ix) Engaged in the performance of *Pañca-yajña*. The general rule is that witnesses should be of the same caste as that of the litigant. As an alternative, however, this restriction is waived and any one is allowed to stand witness for any other person. Persons of the following descriptions are disqualified as witnesses :—

(i) Woman, (ii) Old man, (iii) Boy, (iv) Gambler, (v) Intoxicated person, (vi) Lunatic, (vii) *Abhiśastaka*[1] (viii) Bard, (ix) Heretic, (x) A perjurer, (xi) Deformed, (xii) Degraded, (xiii) Friend of the litigant, (xiv) Interested in the subject of dispute, (xv) Accomplice of the litigant, (xvi) Hostile to the litigant, (xvii) Thief.

1. See P. V. Kane : *History of Dharmaśastra*, III, p. 373-4.

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No disqualification, however, stands in the way of one's standing witness in suit in respect of theft, abuse, assault and *sāhasa*.

It is a penal offence to suppress evidence if one is in the know of the matter.

If there is divergence in the evidence, that given by the majority should be accepted. If the number of witnesses, giving divergent evidence, is equally divided, the evidence of those who are more qualified should be accepted.

Both the person who gives false evidence and the one who instigates him are liable to punishment. Though false evidence is usually condemned and is punishable, yet a witness is allowed to resort to it if a true statement is likely to lead to the death-penalty of a member of any of the castes.

A document relating to debt should contain the following particulars besides the signatures, with the father's name, caste and *gotra* of the parties concerned :—

Signature of witness, the year, month, fortnight, day of transaction.

If the debtor is illiterate, he should get his name written for him by another person. The scribe also should write his father's name and put in his signature.

A document is valid even without witnesses provided it is written by a person in his own hand provided it is not fraudulent or not written under duress.

When a payment is made by the debtor, the creditor should give him a receipt and record the payment on the back of the document.

Three generations remain bound for a debt incurred with a document.

Divine proofs (*divya*) are ordained in certain cases in the absence of human proofs. The following divine proofs are mentioned.

Balance, fire, water, poison and *Koṣa*. The ordeal of ploughshare (*phāla*) is also ordained in certain cases.

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Chapter 286

If the father makes a partition of the property, he may distribute shares among the sons at his will. He may give equal shares to them or give the greatest share to the eldest son. In the former alternative, he should give his wife, to whom no *strīdhana* has been given by her husband or father-in-law, a share equal to that of a son.

After the death of the father, the sons should divide the property as well as the debt equally among themselves. Whatever is acquired by a brother without using the paternal property need not be shared with other brothers. Sons of many brothers will inherit through their respective fathers, i. e. the share of one brother will be equally divided among his sons. One who recover a lost ancestral property, need not share it with his brothers. Similar is the case with what is acquired by means of one's own learning.

The mother's property will be inherited by her daughters.

Over the ancetral property, i. e. a property belonging to a forefather earlier than the father, the father and the son have equal right.

In the case where partition is made by brothers, it is the duty of those who have undergone sacraments (*Saṃskāras*) to perform the sacraments on those whose sacraments have not been performed. It is also the responsibility of the brothers to defray the expenses of the marriage of the unmmaried sisters.

The quantum of the share of a son will depend on the caste of his mother. Thus, the sons of a Brāhmaṇa by his wives of the Brāhmaṇa, Kṣatriya and Vaiśya and Sūdra castes will get four, three, two and one shares respectively. The sons of a Kṣatriya by wives of the three castes in order will get three, two and one shares respectively. Those of a Vaiśya by wives of the two castes in order will get two and one shares respectively.

The son, begotten on another man's wife through levirate by a sonless person, becomes the heir of both the persons.

The sons are of the following kinds :—

Aurasa, Putrikāputra, Kṣetraja, Gūḍhaja, Kānīna, Paunarbhava, Dattaka, Krīta, Kṛtrima, Dattātmā, Sahodḥaja, Apaviddha. Of them, in the absence of the preceding one, the succeeding one becomes heir. This is the law with respect to sons of the same

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caste as that of the father. A son born to a female slave by a Śūdra gets a share of the property according to the father's will. If partition is effected after the father's death, then the legitimate sons of the deceased should give him half the share (due to a son). The son of a female slave will take the entire property if the deceased has no legitimate son, married daughter or daughter's son.

In respect of the property of a deceased sonless person, the following is the order of succession :—

Wife, daughter (her son in her absence), parents, brothers, brother's son, *sagotra*, *bandhu*, pupil, fellow-student.

As regards re-united coparceners, the general rule is that the property of such a person is inherited by a re-united coparcener. But, a uterine brother, though not re-united, gets preference over a half-brother who is re-united.

Excluded from inheritance are the following :—

An apostate, son of an apostate, an impotent person, a lame man, a lunatic, an idiot, a blind man, one afflicted with an incurable disease, and the like.

They are, however, entitled to maintenance. Their *aurasa* and *kṣetraja* sons, if free from defects, will take their shares. Their daughters should be maintained so long as they are not married. The wives of the above disqualified persons, who are sonless, should also be maintained provided they are of good conduct. If they go astray or are not submissive they should be banished.

The following are the various kinds of *Strīdhana* (woman's exclusive property) :—

Given by father, mother, husband or brother, received before the nuptial fire, *ādhivedanika* presented by a *bandhu*, *śulka*, *anvādheyaka*.

The *strīdhana* of a childless woman, who is married according to any one of the four forms, viz. *Brāhma*, *Daiva*, *Ārṣa* and *Prājāpatya*, devolves on her husband after her death. If she leaves behind issues, her property is inherited by her daughters. In the other forms of marriage, viz. *Āsura*, *Rākṣasa*, *Paiśāca* and *Gāndharva*, the property of such a woman goes to her father. Ordinarily the husband has no right over the *strīdhana* of his wife as long as she is alive. But, he can use it, in the following circumstances, without being required to restore it to her :—

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famine, religious rite of an unavoidable nature, disease, *sampratirodhaka* (siege).

To a wife, who has been superseded, the husband should give the superseded wife, to whom no *strīdhana* has been given, *strīdhana* equal to what has been spent on the subsequent marriage.[1] If *strīdhana* has already been given to her, she should be given half of what is prescribed above.

In the event of the denial of partition, it should be proved by agnates, *bandhus*, witnesses. documents as well as by means of house and fields which are partitioned.

Chapter 257

In disputes relating to boundary, residents of neighbouring villages, elderly people, cowherds, tiller of the boundary etc. should fixed the boundary which will be marked by charcools, husk, tree dam etc. In the absence of knowledgeable persons and marks, the king should settle the boundary. In the cases of breaking the boundary, misappropriation of a field and encroachment of a boundary the punishments are relatively first, highest and lowest amercements.

A dam or well, encroaching on another man's land and causing slight loss, is permissible provided it is conducive to the welfare of many.

Liable to fines are those whose cow, buffalo, sheep or goat destroy the standing crops of another man.

The keeper of cattle must return to the owner, in the evening, the animals entrusted to him exactly in the condition in which these were given. He is to make good the loss for which he is responsible.

The buyer of an article is guilty if he makes a clandestine purchase, purchases it at an abnormally low price or at an unusal hour. The owner having come across his article lost or stolen, should cause the buyer to be apprehended, or if the time and place be unfavourable, himself catch him to be handed over to police. The buyer, however, becomes free from guilt by showing the seller to the owner. From the seller the buyer gets the price paid by him, the owner his article and the king realises fine. The

1. Acc. to Ap., Vir. and Dip, it should be equal to what has been given to the other wife.

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owner has to prove his ownership; otherwise, he becomes liable to fine.

Manumission; is obtained by slaves under the following circumstances :—

(i) if enslaved forcibly,

(ii) if sold by thieves,

(iii) if a slave saves his master's life,

(iv) if a slave gives back to the master what has been enjoyed by him ever since his enslavement,

(v) if a slave repays the money borrowed from his master.

A man misappropriating the property of a *Gaṇa* or violating a contract becomes liable to banishment. One should give what obtains being deputed by an association. If he does not voluntarily give it, he should be made to give it evenfold. The same rule applies to *Śreṇis, Naigamas, Pākhaṇḍins,* besides *Gaṇas.*

By leaving a job after receiving wages for it, one should pay to the master twice the amount received. If wages are not accepted, but merely agreed to, an amount equal to what is agreed should be paid to the master. A person, who makes servant work without settling wages, should be caused by the king to give the servant one tenth of the merchandise, animals and corns as case may be. The master has to pay at his will wages to a servant who does not keep to the proper time and place or does the work in an improper way.

In a *Glaha,* the keeper of the gaming house should take as his fee five per cent from a gambler who gains a hundred or more ; from any other gambler he should take ten per cent. Those who play with false dice and by fraudulent means should be branded and banished by the king.

Chapter 258

Different kinds of penalty are prescribed for different kinds of abuse, e. g. abusing a man by stating his physical deformity, calling a man thief when he is not so, verbally breaking the head etc. Punishment for abuse depends on the caste and lineage of the abuser and the abused. Abuse of people of a superior caste or status constitutes a more serious offence than that of those of an inferior caste or position.

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In cases of assault, trial should be conducted, in the absence of witnesses, by taking into account marks, probability and for assault also varies in accordance with the degree of the offence, the caste, lineage and status of the offender and the offended. The limb of a non-Brāhmaṇa, causing injury to a Brāhmaṇa, has to be cut off. Within the meaning of assault are included also obstruction to one's movement, eating and speech.

The fines, prescribed for striking become two-fold if many persons strike one.

Different kinds of injury to animals also are punishable. The cutting off of branches and trunks of certain kinds of trees also makes the offender liable to punishment.

For aiding and abetting *Sāhasa* in various ways becomes liable to punishment.

Sexual union with a widow at will, not rushing to help when there are shouts for help, swearing improperly, emasculation of bulls and other animals, destruction of the foetus of a female slave; of father and son, sister and brother, husband and wife, preceptor and pupil one deserting the other without sufficient reason—these are penal offences.

Realisation of land-custom by a ferry-man, the washerman wearing other man's clothes, use of false weight, deceitful alteration of the balance, royal grant, passing counterfeit coin as genuine, posing as a physician not being actually so, improper confinement of a person, mixing of inferior substance with articles like medicine, oil etc., changing the value of a commodity, fixed by the king, in such a manner as to cause suffering to traders or loss or increase in value, non-delivery by a seller of a commodity and the agreed price, sale of an article to one person after selling it to another, sale of a defective article, rescission in respect of a commodity by one ignorant of the appreciation or depreciation, false statement about the quantity of a commodity, slipping away from the place of tax-collection—these are all offences which are punishable.

The profit and loss in a co-operative business are determined in proportion to the amounts invested by the members.

A thief is sentenced to death (if the theft is of a very serious nature). A Brāhmaṇa thief is branded and banished from the kingdom.

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A stealer of cloth etc. and a knot-cutter should be deprived of their hands and tongues[1] respectively. In the second offence of similar kinds, they should be deprived of one hand and one foot.

Different kinds of penalty are prescribed for aiding and abetting murderers and thieves in various ways.

Incendiaries burning a house, a village, a pasture land etc. as also one who has sexual intercouse with the queen should be burnt in straw-fire.

Punishment for adultery varies with the caste and status of the offender and the woman involved.

Association of woman with men prohibited by her superiors and of men with women prohibited by his guardians is punishable.

Sexual intercourse with cows and other beasts, prohibited female slaves, female slaves of others as also with female mendicants makes the offender liable to punishment. Defilement of a Brāhmaṇa with prohibited food is a penal offence.

For making a false statement in a court of law, stealing gold and selling bad meat (e. g. that of a dog) one should have one's limb[2] cut off besides paying the highest amercement. Those who speak ill of the king, abuse him, beat the preceptor, leak out royal counsel should have their tongues cut off besides being banished.

Fines unjustly realised by king should be given to Brāhmaṇas thirty fold.

Main points of difference between the Vyavahāra Chapters of the Agnipurāṇa and the Vyavahārādhyāya of the Yājñavalkya-smṛti

A glance at the verse-concordance will reveal how the Purāṇa differs from the Smṛti both in the number and order of verses. Some verses of the former are missing in the latter and *vice versa*. The text of the Purāṇa, presented by us, will also show that it differs considerably from the Smṛti in the readings of the verses.

The Purāṇic stanza 255.35 is missing in the Smṛti. This stanza, in a different metre, appears to be an interpolation; it may have been introduced with the motive of instilling a sense of fear

1. See footnote on the translation of 258. 62b. 63a.
2. See footnote on translation of 258. 76a.

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in the mind of the culprit by telling him that the natural objects like sun, moon etc. know the doings of a person however secretly done. Stanza 258.83, which is missing in the Smṛti, is an obvious attempt of the Purāṇa to hold out great reward for a king who metes out justice to his people.

In the section on witnesses, the Purāṇa makes a departure from the Smṛti by omitting the rule that any one and every one can be a witness to certain offences; e. g. adultery, theft, abuse, assault and violence. While Yājñavalkya lays down (II. 68) that the number of witnesses should be at least three, the Purāṇa provides for five or three. It may reflect the changed outlook of a later society. In the same section, the Purāṇa omits the provision for expiation on the part of a witness who is allowed by law to make false statements under certain circumstances. The Purāṇa adds that, in cases of a little doubt swearing may be done with truthful speech, conveyance, weapons, cow, seeds of grain, gold images of gods, feet of the preceptor. It is also possible by pious and charitable seeds.

In the section on Saṃvid-vyatikrama, the Purāṇa leaves out the injunction that the king should bid farewell to those who come in connexion with the work of a *Gaṇa* after duly honouring them.

Under *Daṇḍapāruṣya*, the Purāṇa omits the penal measure for causing damage to trees grown on certain spots.

Under *Sāhasa*, the Purāṇa does not mention that the word means the forcible taking away a common property, it also omits the penalty for it. In the same section, the Purāṇa omits the penalty for those who undertake to give evidence about a quarrel between the father and the son instead of putting a stop to it, as well as the fine for one who aids and abets such a feud. The Purāṇa also omits the penal measures provided for those who practise deceit in the sale of earth, skin, jewels etc., and indulge in several other kinds of fraud in connexion with the sale and mortgage of various articles. It also omits the penalty for causing obstruction to the sale of foreign goods at the legitimate price.

Under theft the Purāṇa omits the rule that the owner of a *vivīta* is responsible for theft committed there. If theft is perpetrated on the way at a place other than a *vivīta* the responsibility will attach to the *mārgapāla* (the protector of ways). In the same section, the Purāṇa omits the rule that penalty for theft will depend

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on the value of the article stolen; it also leaves out the provision that in a warding punishment the place and time of occurrence, the age and capacity of the offender are to be considered. In the same section, the Purāṇa omits the death-penalty of a woman who is very bad or commits the offences of killing a man, destroying a foetus, breaking a *setu*.

Under Strī-saṃgraha, the Purāṇa does not mention the rule that a man who committed adultery should be apprehended by seeing fresh signs of enjoyment. In the same section, the Purāṇa omits the penalty for carrying away a girl decked for marriage as well as for rape of a girl by one person and by many. The Purāṇa also leaves out the penal provision for a prostitute violating her contract with a man and *vice versa*. It omits the penalty for a person who indulges in sexual gratification with his woman in the places of her body excepting the female organ. It does not mention the penalty for a person having sexual union with a female mendicant and a Caṇḍāla woman.

In the miscellaneous section, the Purāṇa omits the penal provision for defiling with prohibited food the members of castes other than the Brāhmaṇa. It also leaves out the provision for exemption of penalty under certain extenuating circumstances, for the owner whose four-footed animals cause injury or death to people. The work does not mention the penalty for one who fails to rescue a man from the attack of his animals having horns and teeth. The provision—penalty for one who characterises a paramour as a thief or releases him after taking tribe is omitted in it. Also omitted is the penalty for one who leaks out royal counsel. The Purāṇa leaves out the rule that the king should review a case that has been unfairly tried, and should punish those who tried the case as well as the persons who won it. Two explanations of this omission are possible. Either the Purāṇa does not recognise any appeal against the decision of a court. Or, it does not contemplate trial in any court other than in the council presided over by the king himself. The latter alternative lacks plausibility in view of the fact that it is not convenient for people in the remote corners of a kingdom to appear before the king in a litigation in which witnesses of the litigants' locality have to be present; in certain cases, the king's men have to inspect the place where the cause of action arises. The former alternative appears to deprive the litigant public of their fundamental right of appeal against a judgment which is vitiated or bad in law.

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Verses of the Yājñavalkya-smṛti (Vyavahārādhyāya) missing in the Agnipurāṇa (Vyavahāra Chapters)

Several verses or part of some verses of *YS.* are not found in the *Agnipurāṇa.* We state below the passages of the *YS.* according to the three well-known commentators, which do not occur in the Purāṇa.

Mitākṣarā	Aparārka	Bālakrīḍā
2	2	2
3b	3b	3b
14	14	14
20	—	—
30	30	31
34	34	36
35	35	37
36b	36b	38b
72b	72b	74b
83b	83b	85b
189	189	193
228	228	234
229	229	235
230	230	236
239	239	245
246-48	246-48	252-54
250	250	256
271b	271b	275b
275	275	279
278	278	284
283b	283b	287b
287	287	291
288	288	292
289a	289a	293a
291b	291b	295b
292	—	—
293-94	292-93	296-97
296b	295b	299b
298	297	301
299	298	302
300b	299b	303b
301	300	304
302b	301b	305b
305	304	308

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Concordance of Vyavahāra chapters of the Agnipurāṇa and the Vyavahāra sections of the Yajñavalkyasmṛti

Topic	Chapter of Agnipurāṇa	No. of section in the Vyavahārādhyāya of the Yājñavalkya-smṛti.
Sādhāraṇa Vyavahāra-mātṛka,	253	1-3 (part)
Asādhāraṇa-Vyavahārāramātṛkā Ṛṇādāna (part)		
Ṛṇādāna (part)	254	3,4.
Sākṣī	255	5,6,7.
Dāyavibhāga	256	8
Sīmāvivāda	257	9, 10, 11, 12, 13, 14, 15, 16, 17.
Vāk pāruṣya Daṇḍa-pāruṣya Sāhasa Vikrīyā-saṃpradāna Sambhūya-samutthāna Steya Strī-saṃgrahaṇa Prakīrṇaka	258	18-25

Verses of the Agnipurāṇa (Vyavahāra Chapters) not occurring in the Yājñavalkyā-smṛti

(Vyavahārādhyāya)

Agnipurāṇa Chapter	Verse	
253	56b-57a	
355	20	Occurs only in BK
	31	Do
	35	
	43a	
258	45	Occurs in Mit., but not in Ap. and BK.
	83	

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Concordance of the Vyavahāra verses of the Agnipurāṇa (Chapter 253) and the stanzas of the Nārada-smṛti.[1]

Chapter 253 of the *Agnipurāṇa* contains 66 verses. Of these, the first thirty stanzas, excepting the first line of the first stanza, are found in the *Nārada-smṛti*. We give below a concordance of the stanzas in these two works.

Agnipurāṇa (Chap. 253)	Nārada-smṛti
1a	x
1b	I. 8a.
2	I. 8b, 9a.
3	I. 1b.
3b, 4a.	I. 10
4b, 5a	I. 11
5b, 6a	I. 12
6b, 7a	I. 13
7b, 8a	I. 14
8b, 9a	I. 15
9b, 10a	I. 26
10b, 11a	I. 27
11b, 12a	I. 28
12b	I. 29a
13	Vyavahārapadas
14	I. 1 (p. 10)
15	II. 1 (p. 31)
16	III. 1 (p. 32)
x	IV. 1
17	V. 1
18	VI. 1
19	VII. 1
20	VIII. 1
21	IX. 1a, 2a

1. The text, edited by N. Smṛtitīrtha, Sanskrit College, Calcutta, has been used here.

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Agnipurāṇa (Chap. 253)	Nārada-smṛti
22	X. 1
23	XI. 1
24	XII. 1
25	XIII. 1
26	XIV. 1
27	XV. 1
28	XV. 4
29	XVI. 1
30	XVII. 1

Note : The first two lines of 258.83 of the *Agnipurāṇa* are identical with I. 33 of the *Nārada-smṛti*.

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ON MANTRAS AND MANTRIC PRACTICES IN THE AGNI-PURĀṆA

by

ANDRE PADOUX

[अस्मिन् निबन्धे अग्निपुराणे उपलब्धानां मन्त्राणां मन्त्रप्रयोगाणां च विषये विवेचनं प्रस्तुतम्। यद्यपि इतेरष्वपि अध्यायेषु मन्त्राणामुल्लेखो वर्णनं वा प्राप्यते किन्तु अत्र मन्त्राध्यायेन ख्यातस्य (चौखम्बा संस्करणस्य २९३ अध्यायस्य) विशेषरूपेण परीक्षणं कृतम्। इतराध्यायानां संक्षेपेण परिचयो दत्तम्। मन्त्रप्रयोगे प्राणसंचारस्य मन्त्रोच्चारस्य विशेषसम्बन्धो वर्तते। मन्त्रा अपि सुप्ताः प्रबुद्धाः प्रबुद्धमात्राः इत्यादिनानारूपा वर्तन्ते। लेखकमहोदयेन प्रस्तावितं यद् अग्निपुराणस्य संबन्धः काश्मीरशैवागमेन सह न दृश्यते अपितु कुलप्रक्रियया सह अस्य साम्यं प्रतीयते।]

Though traditionally included among the eighteen mahāpurāṇas, the Agni-Purāṇa is a composite work of comparatively late date. It may have been compiled between the 8th and the 11th century AD, and appears to us in very disordely, not to say chaotic, form but, beeing encyclopaedic in character, it contains a great wealth of information on the customs, fields of knowledge, beliefs and religious practices of a very important and brilliant period of Indian civilization. A period, also, during which—as far as we know—what one usually calls tantrism came to occupy or to influence nearly the whole field of Hindu beliefs and practices. The Agni-Purāṇa can thus yield a number of informations on tantrism as it was practised during the centuries of its redaction. The subject has however never been thoroughly studied with one very remarkable exception, the work, in French, of the late M. T. de Mallmann : "*Les Enseignements iconographiques de l' Agni-Purāṇa*" on tantric iconography as described in that Purāṇa, which is a model of what can be done on some chosen aspects of the Ag. P.

One of the main obstacles, however, on the way of such studies is the text itself of the Ag. P. In spite of its having been published in print several times during the last hundred years (the Bibliotheca Indica edition dates back to 1873), there is as yet no satisfactory

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text : each new edition seems to make it a point to reproduce faithfully even the most obvious errors of the previous ones. Admittedly, the very mediocre literary quality of the Purāṇa and the abstruse nature of many of its chapters do not make easy an editors' job. Good manuscripts may also be lacking. Nevertheless, a proper critical edition is very much to be hoped for. In the mean time we must rest content with what we have. As I am not making a special study of the Ag. P. but only using it as a source of information, I have only consulted the printed texts—the references in this paper are to Acharya Baladeva Udhyaya edition published in the Kashi Sanskrit Series, vol. 174 (Chowkhambha Saṃskṛt Saṃsthān, Varanasi, 1966).

Tantric elements loom very large but inequally, in the Ag. P.; some portions are entirely tantric in approach and content, some are less tantric, some not at all. In all, about 153 chapters out of 383 are definitely tantric. It would probably be worth finding out if any regular correlation exists between the different narrators of the Purāṇa, or the different redaction stratas, and the presence or absence of such elements. My subject, here, is however only to mention a few points on mantras and mantric practices as I noticed them when reading through this Purāṇa.

One should not expect to find in the Ag. P. a theoretical exposition concerning mantras. The text deals with practices, not doctrines : when some general theoretical consideration appear, it is always brief, incidental, accessory to the practical. Not that the Purāṇa is a good practical guide : it is too disorderly and imprecise, and usually incomplete. But such as it is, it is well worth examining.

Some chapters purport to deal more specially with mantras—the foremost being chapter 293 (292, in the Bibliotheca Indica edition), called *mantraparibhāṣā*. Other chapters, according to their colophon, should also concern mainly mantras. Such are, for example, chapters 302 and 313 called *nānāmantrāḥ*; 317 : *sakalādimantrodhāra*; 214 : *mantramāhātmyakathanam*; 145 : *mālinyādināmantrāḥ* or 91 : *vividhamantrādikathanaṁ*, to mention only a few, but the contents of such chapters very seldom tally with their titles; theories, general principles, are rare and never developed into a comprehensive system as is the case in some tantras, āgamas or saṃhitās.

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Let us take first the *mantraparibhāṣā*, a chapter of middling length (51 *ślokas*), entirely on mantras. It purports to expound mantras and *vidyā-s* (without mentioning any difference between these two) which give *bhukti* and *mukti* (*śl.* 1) : this is the usual tantric position. The chapter then classifies these according to their length (as is usual) into *bīja*, when of less than 10 *akṣara-s*, *mantra* when more than 10, and *mālāmantra* when more than 20. It also distinguishes them into feminine, masculine and neuter according as to whether their last word is *namaḥ*, *svāhā* or otherwise, each gender having to be used for different types of action. All this is quite general, as also the distinction between *āgneya* and *saumya* mantras and their different uses (*śl.* 5-7). *Śl.* 8 and 9 tell us that only a fully awakened (*prabuddha*) mantra is effective. If it has just been awakened (*prabuddhamātra*) or if it is asleep (*supta*), it achieves nothing. The states of sleep or awakening are related to the movement of *prāṇa* in two of the main *nāḍī-s* of the body of the user : when it moves in the left *nāḍī* (*iḍā*) the mantra sleeps; if in the right (*piṅgalā*) it is awake : thus for an *āgneya* mantra—it is the opposite if the mantra is *saumya*. This also is not peculiar to the Ag. P. The same notions—with differences in details—could be found in a number of Tantric texts. The Śāradā Tilaka, for instance (chapter II, *śl.* 60-63) makes the same distinctions, and Rāghavabhaṭṭa, in his commentary on that passage, quotes *śloka* 8 and 9[1] of the *mantraparibhāṣā*, attributing them to the Nārāyaṇīya.

All those who have some acquaintance with mantric theory or practice know how important is the relationship between the movements of *Prāṇa* and the enunciation, or utterance (*uccāra*) of

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1. Prof. A. Waymann, in a very interesting article on "The significance of mantras" (*Adyar Library Bulletin*, vol. XXXIX, 1975, pp. 65-89), translates this passage. But he has been misled by an error in the printed text which (in all editions, I trust) reads : *svāpakālo mahāvāho jāgaro dakṣiṇavahaḥ. Mahāvāho* is obviously a mistake for *vāmavaho* : this is precisely how it is printed in Rāghavabhaṭṭa's commentary (Śāradā Tilaka, II. 62-3, comm., vol. 1, p. 81 of A. Avalon's edition). Prof. Waymann has of course some difficulties in explaining *mahāvāhaḥ*, which he succeeds in doing by reference to buddhist tantras. But the Ag. P. is a hindu, not a buddhist, text.

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a mantra. In the Ag. P., examples of such relationship are very numerous. Let us only mention a few. In chapter 23 (*pūjāvidhikathanam*), *śl.* 2-5, a purification is made with three *bīja-s* which are to enter all the *nāḍī-s* after passing through the *suṣumnā*. In chapter 30 (*śl.* 33-35), the *mantrin*, whilst doing *japa* and *dhyāna*, has to unite the *bīja-s* he is using with the *prāṇa* ascending from the lower *cakra* of his body. That the *bīja-s* are often conceived of as travelling with the *prāṇa* through the *nāḍī-s* appears in that very chapter (*śl.* 29-31). "The *bīja*, says the Purāṇa, which is pure, luminous and eternal consciousness, resides in the heart-lotus, looking like a kadamba flower. Just as the light of a lamp is imprisoned in a jar, so the *bīja* remains isolated in the heart. But even as the rays of the lamp would dart through holes pierced in that same jar, so the rays of the *bīja* radiate from the heart through the *nāḍī*-s shining thus in the whole body and making it divine as themselves." This passage is as poetic as it is explicit on the role of those drops of spiritual and phonic energy, the *bīja-s* : the energy of the mantra is that of pure Consciousness, identical with the Heart. This point has been elaborated mainly by Kashmir Śaivism but the Ag. P.'s doctrine in that chapter seems—in its inchoate expression—to be quite analogous. On connection between *mantra* and *prāṇa*, one could also mention chapters 83-84 concerning the *nirvāṇadīkṣā*, where the spiritual power of the guru is transmitted to the *śiṣya* through *bīja-s* in connection with different movements of breath (*śl.* 11-13 of chap. 83).[1] There is also, of course, chapter 214 (*mantramāhātmyakathanam*) in which the 17 first *śloka-s* describe the different *prāṇa-s* and *nāḍī-s* with correspondances between parts of the body, heavenly bodies and divisions of time. Then, after explaining what is *prāṇāyāma*, the Purāṇa describes the processes of *ajapāmantra*, the recitation of *haṃsa* being linked not only to the movement of breath but also with *kuṇḍalinī śakti* which is conceived as both corporal and cosmic. This *haṃsa-japa* expresses the eternal

1. *Nirvāṇadīkṣā* is dealt with in chapters 83 to 89. It is a very complex ritual, with mantric, physical, spiritual and cosmic aspects, the initiatory process including among other the *śodhana* of the five cosmic divisions, the *kalā-s*, from *nivṛtti-kalā* to *śāntyatītakalā*. The whole section is well worth a special study, comparing it with the corresponding āgamic ritual.

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Śiva. The chapter ends (*śl.* 32-41) with the nature, divisions and effects of the *prāsāda mantra*.

To return to the *mantraparibhāṣā*, *śl.* 10 enjoins to avoid mantras made up with bad *akṣara-s* or connected with unfavourable zodiacal signs. This refers to the methods to be found in most tantras, āgamas, saṃhitās and the like, relating to the determination of the *kula, aṃśa, nakṣatra, rāśi*, etc., by means of different diagrams. Such methods are well known.[1] Śl. 14 & 15 mention in this respect the traditional classification of mantras into *susiddha, siddha, sādhya* and *ari* : noteworthy is only the fact that is liberal in excluding only the *ari*, admitting the *sādhya* (excluded by many texts) provided one uses it by combining *japa, pūjā, homa*, etc No detail as to how to establish the *aṃśa* is given here. One finds it however in chapter 325 (*aṃśakādiḥ*) where *śl.* 7b-13 describes one of the usual procedures for establishing the *aṃśa* by comparing the letters of the mantra with those of the name of the sādhak. It adds (*śl.* 14) that the *māyā, prāsāda* and *praṇava* (that is : *hrīṃ, haum* and *Oṃ*) are a special case (usually such important *bīja-s* are not to be submitted to the *aṃśaka* procedure : they are *sāmānya*, or *sādhāraṇa* mantras). After saying (*śl.* 14-15) that mantras are allotted to different groups (*aṃśa*) according to their characteristics and to the devatā they express (*brahmāṃśa, indrāṃśa*, etc.), each category having different uses[2], the chapter then (*śl.* 19-23) distributes the *akṣara* from *ā* to *kṣa* between the two halves of the lunar months, the short sounds being allotted to *śuklapakṣa* and the long ones to *kṛṣṇapakṣa*; the mantras used for peaceful purposes having to be made mainly of the first type of sound, those for hostile purposes of the second : in the first case, also, the *prāṇa* should be flowing in *iḍā*; in the second, in *piṅgalā*, and if the mantra is used for *māraṇa* or *uccāṭana* it flows through *viṣuva*. This sort of thing is found in

1. A study on *mantroddhāra*, in French, is to be published in a forthcoming issue of the *Bulletin de l'Ecole Francaise d'Extreme-Orient*.
2. Though the Purāṇa does not mention it, this distinction is also useful because adepts too can be classified under the same scheme, and they are to be given only mantras pertaining to their own group. The question is treated briefly in the Kiraṇāgama, Kriyāpāda, chap. 18 : *brahmāṃśādilakṣaṇa* (Dēvakōṭṭai edition, 1932).

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many texts, with many variants, the basic idea being always the interconnections, interactions and equivalences between all elements of the cosmos : letters, parts of the human body, *prāṇa*, planets, etc., that is typical of the tantric conception, though founded in the oldest Indian tradition.

But to come back to chapter 293, one should note here that *śl.* 10 to 13 do not yield, in their present printed form, any satisfactory and grammatically justifiable meaning. Prof. Wayman[1] has construed a meaning out of *śloka* 10b ; *rājyalābhopakārāya prārabhyāriḥ svaraḥ kurūn*// wich he takes as following upon 10a, by opposing *manu*, understood as masculine or solar mantra, to *kuru* as lunar and feminine, and thus translates : "The *svara* (should avoid) the *kuru-s* when an enemy has intervened to the purpose of attaining the kingdom" —but what is that *svara* ? We are indeed in great need of a proper edition of the Ag. P.

The rest of the chapter, after treating of guru, *śiṣya*, etc. (*śl.* 16-23), mentions *japa* (*śl.* 23-28), *mantrasādhana* (28-39) to be done specially on certain days : all that is traditional, and finally *ryāsa* (37-50). This last portion includes first a *lipinyāsa* of the consonants of the body, then of *ya*, etc., in the heart (*śl.* 39), followed by the writing (where ?) of the names of sixteen *lipīśvara-s* to be imposed probably with the sixteen vowels (though this is not mentioned), followed by thirty-five energies of Rudra (*rudrātma-śaktān*), associated perhaps with the *vyañjana-s*, that are to be imposed with *namaḥ* added to their names (*śl.* 46) : the whole process is not very clear. It is followed with the prescription that the mantras are always to be imposed with their *aṅgamantra-s* (this is the usual process known as *aṅganyāsa*) corresponding to *hṛdaya, śiras, śikha, kavaca, netra* and *astra*, complete with their *bīja-s* and final interjection from *namaḥ* to *phaṭ*. The prescription concludes with : *nirāṅgasyātmanā cāṅgaṃ nyasyemān niyataṃ japet* : *aṅga* should of course be in the plural, but what is this *nirāṅga* the *ātman* of which is to be used for the *nyāsa* ? The chapter ends (*śl.* 50-51) with *homa* to, and *dhyāna* of the *lipidevī* Vāgīśī, who is one of the tantric form of Sarasvatī, to be found also in the Śāradā Tilaka, Tantrasāra, etc., under such names as Vāṇī, Vāgīśvarī, Vāgdevatā, etc.[2]

1. In the article mentioned before.
2. Her *maṇḍala* is described in chap. 319. See also M. T. de Mallmann, *op. cit.*, p. 195 ff.

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The *mantraparibhāṣā* is followed by 34 chapters dealing either with magical cures worked out with mantras (eg. chap. 294-5 and 297-8, on the cure of snake bites, or chap. 298-300 on children's sickness caused by *grahaṇa*) or with the cult of several deities and with their mantras Thus chap. 296, which deals with a *pañcāṅgamantra* of Rudra made of five different mantras; chapter 302, on the main *vidyā* of Sarasvatī, the *hṛtpadmamantra*, etc.; chapter 304, on the *pañcākṣaramantra* of Śiva, *namaḥ śivāya*, where the practice of the mantra, with *prāṇāyāma, nyāsa, dhyāna*, etc., are fully expounded; chapter 306, *narasiṃhādimantrāḥ*; 307-8, *trailokya mohanamantrāḥ*; or chapters 309-314, *Tvaritāpūjā* and mantras; or 317 which, under the title *sakalādimantrāḥ*, expounds the eight forms of the *parāprāsādamantra* of Śiva.

Among the first hundred chapters of the Ag. P. a number also describe rituals accomplished with the use of mantras. We have already mentioned chapter 83-4 on *nirvāṇadīkṣā*. But chapter 59, *adhivāsanakathanam*, is also very interesting (it is in a vaiṣṇava portion of the Ag. P.). The process starts with the adept identifying himself, by the means of *Oṃ*, with the supreme *cit-śakti* and thence with all the *tattva-s*, from *māyā* to *pṛthivi*, forming the universe (and his body). All these *tattva-s* have their *bījākṣara-s*, which are imposed on the body of the adept and in his heart. He is, in this way, identified with the whole divine manifestation and can thus accomplish the *adhivāsana* proper by imposing mantras on the *āsana*, etc., of the deity; he meditates Hari as made of mantras (*dhyātvā mantramayim harim*), then imposes the *mūlamantra Om namo bhagavate Vasudevāya* (*śl.* 32), followed by *nyāsa* on the image of the different forms of Viṣṇu.

One could also mention other chapters, such as 74, on *Śivapūjā*; 96 on a śaiva *adhivāsana*; 101 on the consecration of a temple with the *prāsādamantra*; 143-4 on *kubjikāpūjā*; 201 on *navavyūha-pūjā*, etc.; but this is not possible within the scope of this paper.

I would like only to add, before concluding, that a number of technical points of *mantraśāstra* are also touched upon and sometimes elucidated by the Ag. P. Chapter 138, for example, explains briefly but clearly (with reference to the *ṣaṭkarmāṇi*) what are the six ways of combining, for the *japa*, the mantra and its *sādhya*[1],

1. *Sādhya*, here is the name of the object or of the action to be effected, or of the person to be influenced by the *mantra*.

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called *pallava*, *yoga*, *rodhana*, *saṃpuṭa*, *grathana*, and *vidarbha*. These procedures, though fairly frequent, are seldom explained and (excepting *saṃpuṭīkaraṇa* which is well known) often baffle the non-initiate.[1]

There is also chapter 145, *mālinīnānāmantrāḥ* which, expounding several mantras used for a triple *ṣoḍanyāsa* (*śākta*, *śāmbhava* and *yāmala*), mentions *śabdarāśi* in connection with *śāmbhavanyāsa;* then, further, the *mālinīnyāsa* which seems to be *śākta;* it is a *nyāsa* of the *akṣara-s* going from *Na* to *Pha*. Now, *śabdarāśi* is the name given notably in Kashmir Śaivism to the *mahāsṛṣṭi* of the *akṣara-s*, from *A* to *Kṣa;* taking place withing Śiva (or Śambhu)[2]. And *mālinī*—with *akṣara-s* in the order from *Na* to *Pha*—is considered in the same school—especially by the *Mālinīvijaya Tantra*,[3] as the most effective form of the fifty *varṇa-s* and as such to be used foremost in *nyāsa* (see Abhinavagupta's *Tantrāloka*, chap. XV, 117-132, with a long quotation from Triśirobhairava in Jayaratha's commentary on the same) : this is precisely how *mālinī* is used here. True, the descriptions of the *mālinī* and its uses in Ag. P. and in Mālinīvijaya Tantra, or such texts, differ in many respects. The fact however that an arrangement of letters such as the *mālinī*, and that the term *śabdarāśi* in a special technical meaning, both of which are typical of only a few schools such as Kashmir Śaivism and the Kaula school (which is narrowly related to the former) should be

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It may also be the prayer or name of the deity to be invoqued by the mantra being used. *Sādhya* and mantra can be combined—in recitation or in writing—in six or more different ways. The procedure is to be found also in tantric buddhism.

1. The terms are found in Netra Tantra, chap. 18, *śl.* 10-11, and explained by Kṣemarāja in this commentary of that passage; and also in the Tantrarāja Tantra, I, 72, on which see the comm. by Prāṇamañjarī, published in Calcutta, 1940.
2. See Abhinavagupta's *Parātriṃśikā Vivaraṇa*, p. 102-3 and his *Tantrāloka*, 3rd āhnika. Something analogous is also to be found in the *pāñcarātra*, for ex. the Lakṣmī Tantra, chap. XIX.
3. *Mālinīvijaya Tantra*, III, 35-50; *Parātriṃśikā Vivaraṇa*, pp. 151-154; *Tantrāloka*, chap. III, *śl.* 199 and 232-3, and chap. XV, *śl.* 116-142.

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found in the Agni-Purāṇa raises an interesting problem : that of the relationship of our Purāṇa, probably not with Kashmir Śaivism, but with the *Kulaprakriyā*. The existence of such relations appears as confirmed not only by the said reference to *śabdarāśi* and *mālinī*, but also by many other passages of the Ag. P., doctrinal or iconographical.

This short, very cursory and incomplete review cannot in any way do justice to the wealth of facts concerning mantras and mantric practices to be found in the Ag. P. It may however not prove useless if it succeeds in showing how worthy of a thorough study these facts are.

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THE DATE OF BHĀGAVATA PURĀṆA

By

JAWAHAR LAL SHARMA

[अस्मिन् निबन्धे श्रीमद्भागवतमहापुराणस्य रचनाकालविषयकं विवेचनं प्रस्तुतम्। अस्मिन् संदर्भे लेखकमहोदयो विविधविदुषां मतानां समालोचनं कृत्वा प्रतिपादयति यद् श्रीमद्भागवतपुराणस्य रचना खीष्टीयवर्षस्य षष्ठशताब्दचां जाता। अस्य महापुराणस्य रचना दक्षिणभारते जाता इत्यप्यूहितम्।]

Bhāgavata Purāṇa is the most popular among all the Purāṇas, but the problem of determining its date yet remains a complicated one. On the one hand scholars like V. R. R. Dikshitar[1] have persisted in proving it a work of remote antiquity of 3rd cent. A. D., and on the other Macdonell,[2] Burnouff,[3] and Wilson[4] etc. have gone to the other extreme, placing it in the 13th cent. A. D. by attributing its authorship to Bopadeva. Thus a fresh appraisal of the date of Bhāgavata Purāṇa becomes necessary.

Going into the details of internal and external evidences of Bhāgavata Purāṇa it becomes fairly certain that it is a work of 6th cen. A. D. It is a work of an age when the tradition of devotionalism had been well established and had reached its culmination. The contribution of the Ālwar saints[5] of the South, 'Bhagavadviṣaya' or the traditionally called 'Tamil veda' served as a strong and vital background to it. Bhāgavata Purāṇa is a work of the Tamil country.[6] The geographical data furnished in the Purāṇa

1. Purāṇa Index, Vol. I., pp. xviii-xxx.
2. Macdonell : History of Sanskrit Literature, pp. 253-254.
3. Introduction of Bh. P. ed. Burnouff.
4. See Winternitz : History of Indian Literature, (Eng. Trans.) Vol I., p. 555.
5. (i) R. Mukherjee : The Lord of the Autumn Moons, pp. 65-66.
   (ii) J. N. Farquhar : Outline of the Religious Literature of India, p. 233.
6. (i) K. A. Nilakanta Sastri : History of South India, p. 342.
   (ii) T. J. Hopkins article 'The Social Teachings of the Bhagavata Purana, in 'Krishna : Myths, Rites & Attitudes' ed. M. Singer, p. 5.
   (iii) J. N. Farquhar, op. cited.

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and the fact it describes the south as a land of sanctity and holiness,[7] prove the above statement. The Purāṇa is of the same age as that of the Ālwars.

It is apparent from the study of Bhāgavata Purāṇa that it is a work of an age when peace and prosperity prevailed everywhere and the renaissance of Hindu religion had reached its culmination through theistic devotionalism. That is why even Śaṅkara, though not emphasising devotionalism in his theoretical expositions, could not remain uninfluenced by it (Bhakti), as is evident from his various stotras.

The Tradition of Hindu renaissance too, like the old Vedic religion, was based on three phases of Upāsanā, Karma and Jñāna. Upāsanā is to be found in the Saṃhitās, the ritual performances in the Brāhmaṇas, and the Jñāna in the Upaniṣads. All these three phases can be visualised in this age of renaissance too. First is shown the tradition of devotionalism among Ālwars, which fructified in the nectar like work Bhāgavata Purāṇa. Then came a Mīmāṁsaka of great eminence like Kumārila in the tradition of Karma and finally an unparralled talent like Śaṅkara in the tradition of Jñāna.

In no way can any date earlier than 500 A. D. be assigned to Bhāgavata Purāṇa, which deals with the biography of Kṛṣṇa in much more details than the Viṣṇu and Harivaṃśa Purāṇas dated 400 A. D.[8] All the scholars are unanimous on Bhāgavata Purāṇa being a later work than the Viṣṇu and Harivaṃśa.[9]

Dikshitar's assertation[10] of placing it in the 3rd cen. A. D. seems quite paradoxical. His supposition of the Guptas bearing the title of 'Parama-bhāgavata' is not an evidence strong enough to prove Bhāgavata Purāṇa being pre-existent, and the formers' adhering to the title not on the basis of Bhāgavata religion, which was patronised by that dynasty, but the sacred book Bhāgavata Purāṇa. His other arguments too viz. the propitiation of Varāha as an incarnation of Viṣṇu being given prominence by the Guptas

7. Bh. P. 11.5.39-40.
8. R. C. Hazra : Puranic Records on Hindu Rites & Costums, p. 55; Winternitz : History of Indian Literature, Vol. I, p. 557.
9. ibid., Macdonell: History of Sanskrit Literature, p. 253-254.
10. V. R. R. Dikshitar : Purana Index, Vol. I, pp. xxviii-xxx,

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and the Bhāgavata Purāṇa as well, certainly lead us to no definite conclusion. The same way presuming that Bhāgavata Purāṇa was composed after the disappearance of 'Saṅkarṣaṇa-cult' which was prevalent from 6th cen. B. C. to the 3rd cen. A. D., and Vāsudeva-worship being prominent in Bhāgavata Purāṇa, also gains no ground as the 'Saṅkarṣaṇa-vyūha' is a very antique doctrine of the Pāñcarātras and the Bhāgavatas both, and it has been mentioned in the Bhāgavata Purāṇa[11] too.

Inclusion of Buddha and Ṛṣabhadeva[12] the Jain Tīrthaṅkara, in the list of the incarnations of Viṣṇu in Bhāgavata Purāṇa, also leads us to conjecture that it had been a work of an age when these two heterodox religions were not completely swept away from India. Kumārila, the renowned Mīmāṃsaka of his time, has criticised this attitude of the Purāṇas in his commentary on Jaimini Sūtra.[13] This clearly indicates Bhāgavata Purāṇa's being earlier than Kumārila, otherwise to do away with the criticism launched by the former, the latter would have certainly ignored Buddha and Ṛṣabha. Thus Bhāgavata Purāṇa precedes Kumārila, who was an older contemporary to Śaṅkara.

According to B. N. K. Sharma[14] and Baladeva Upādhyāya[15] Bhāgavata Purāṇa precedes Gauḍapāda. Baladeva Upādhyāya points out the following śloka of Bhāgavata Purāṇa quoted in the Uttara-gītā-bhāṣya of Gauḍapāda :—

> Śreyaḥ śrutiṃ bhaktim udasya te vibho,
> kliśyanti ye kevala-bodha-labdhaye.
> Teṣām asau kleśala eva śiṣyate,
> nānyad yathā sthūlatuṣāvaghātinām. Bh. P. 10.14.4

Besides it, Gauḍapāda has quoted another śloka 'Jagṛhe pauruṣaṃ rūpam' (Bh. P. 1.3.1) in his 'Pañcīkaraṇa-vyākhyāna'.[16] Thus obvi-

11. Bh. P. 3.26.21-28.
12. Bh. P. 1.3.24, 1.3.13, 2.7.10.
13. Smaryante ca purāṇeṣu dharma-viplava-hetavaḥ.
Kalau śākyadayas teṣāṃ ko vākyaṃ śrotum arhati.'
Kumārila's comm. on Jaimini Sūtra 1.3.1.
14. 'Gaudapada having flourished in the 7th century A. D,, it follows that Bhagavat was much earlier than this date.' ABORI, Vol. XIV, p. 216.
15. Baladeva Upādhyāya : Purāṇa Vimarśa, pp. 547-548.
16. ibid.

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ously Bhāgavata Purāṇa belongs to a date earlier than that of Gauḍapāda ie. 7th cen. A. D. Yet we need certain more evidences as the authenticity of Gauḍapāda's Uttara-gītā-bhāṣya is not accepted by many scholars.

Dr. R. C. Hazra too has placed it in the 6th cen. A D.[17] on two grounds—(i) 'The Bhāgavata is earlier than the Vishnuite Kūrma P. which was, unlike the Bhāgavata, much influenced by Śākta ideas. The date of Vishnuite Kūrma P. is to be placed between 550 and 650 A. D.[17a] and (ii) in 'Bhāgavata Purāṇa the biography of Kṛṣṇa is in much greater details than in Vishnu P. and Harivaṁśa also. The latter being dated about 400 A. D, the Bhāgavata can not possibly be earlier than about 500 A.D. Thus the date of Bhāgavata falls in the sixth century A. D.'[18].

The historical reference to the Hūṇas adopting Bhāgavata religion in Bhāgavata Purāṇa[19], as pointed out by Dr. S. Bhattacharya[20] proves it a work of Gupta period, possibly not earlier than A. D. 500.

The culture, as depicted in Bhāgavata Purāṇa, too indicates it to be a work of Gupta period. But there follows a question why the Gupta dynasty has not been mentioned in the dynastic list of Kali era in Bhāgavata Purāṇa. Baladeva Upādhyāya[21] is of the opinion that the Guptas were not deemed worthy of being given any importance by the composers of the Purāṇas. This view is but not appealing, as Guptas played a very vital role in the propagation of the Bhāgavata religion. However some scholars[22] have tried to prove a references to the Guptas in the following verse of Bhāgavata Purāṇa :—

Anugaṅgām āprayāgāṃ guptāṃ bhokṣyate mahīm.[23]

Whereas the word 'guptām' in the above verse is used as an adjective of 'Mahīm', and in no way it points at the Gupta

17. History & Culture of Indian People (Classical Age), p. 259.
17a. Puranic Record on Hindu Rites & Custums, p. 55.
18. ibid.
19. Bh. P. 2.4.18.
20. S. Bhattacharya : The Philosophy of Śrīmad Bhāgavata, Vol. I, p. xiii
21. Purāṇa Vimarśa, pp. 396-397.
22. 'Some Notes & Observations on the Puranic Accounts of the Imperial Guptas' article by S.N. Roy in Purāṇa Bulletin, Vol. No. 2, pp. 265.
23. Bh. P. 12.1.37.

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dynasty. No mention of Guptas in Bhāgavata Purāṇa is certainly a very significant question, as even the patronisers of heterodox religions like Nandas and Mauryas have been mentioned in it[24]. The only convincing solution, therefore, may be that Bhāgavata Purāṇa was composed during the Gupta period. As already mentioned, religion and society depicted in Bhāgavata Purāṇa is undoubtedly the religion and society of Gupta period. It would be quite humiliating the Guptas, should there have been a passing note on Gupta emperors. And mention of any individual Gupta emperor would not have been in tune with the temperament and nature of the Purāṇas. Thus Bhāgavata Purāṇa belongs to an era when the Gupta dynasty had not become the subject of History but it was contemporary to it.

It would not be undesirable to quote certain more evidence to prove Bhāgavata Purāṇa a work earlier than Śaṅkara. On the basis of the following verse of Śaṅkara in his 'Prabodha-sudhākara' Baladeva Upādhyāya[25] proves the indebtedness of Śaṅkara to Bhāgavata:

'Kāpi ca kṛṣṇāyantī kasyāścit pūtanāyantyāḥ
apivat stanam iti sākshād vyāso nārāyaṇaḥ prāha—Śaṅkara.
'Kasyāścit pūtanāyantyāḥ kṛṣṇāyantyapivat stanam'—
Bhāgavata.

Reference of 'Vyūha' principle in the Brahma sūtra-commentary by Śaṅkara[26] also suggests Bhāgavata Purāṇa as pre-existent. Though the word 'Bhāgavatāḥ' in the Śaṅkara's Commentary indicates the sect and not the book, the principle mentioned therein is the same as mentioned in the Bhāgavata Purāṇa. The 'Vyūha' doctrine mentioned by Śaṅkara is entirely different from that of 'Pāñcarātras.[27] It is but the same doctrine as mentioned in Bhāgavata Purāṇa.[28] This evidence, therefore, clearly indicates Bhāgavata Purāṇa as preceding to Śaṅkara.

Keeping the above mentioned evidences in mind, it is not unconvincing to conclude that Bhāgavata Purāṇa is a work of an earlier age than that of Śaṅkara and Kumārila, and its date falls in the 6th cen. A. D., however emendations and interpolations were made in it later on many a time,[29] and those too were made with such a skill and care that now it is very difficult to detect them.

24. Bh. P. 12.1.
25. Purāṇa Vimarśa, pp. 118-119.
26. Brahma sūtra Śaṅkara-bhāṣya 2.2.42, 45.
27. Ahirbhudhnya Saṃhitā 5.7-60.
28. Bh. P. 3.26.21-28.
29. H. P. Sastri : 'The Puranas' JBORS Part III.

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THE BHĀGAVATA-PURĀṆA : A GUIDE FOR THE SĀDHAKA

By

SUBHASH ANAND

[अस्मिन् निबन्धे प्रतिपादितं यद् श्रीमद्भागवतमहापुराणं मुमुक्षूणां साधकानां कृते मार्गदर्शकरूपेण वर्तते। श्रीमद्भागवते सतां परमो धर्मः परमहंसज्ञानं वर्णितमस्ति। इदं महर्षेर्व्यासस्य समाधि-भाषा। सकलवाङ्मयनिर्माणान्तरमपि अतृप्तस्य व्यासस्य भागवतेनैव तृप्तिर्जाता।]

The Purāṇas have been called "the scriptures of the common man."[1] and rightly so because they are available to all,[2] even to the "religiously disfranchised people."[3] In what way do the Purāṇas serve as the scriptures of the common man ? This question is prompted by the fact that traditionally the Purāṇas are expected

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1. R. N. Dandekar, *Some Aspects of the History of Hinduism* (Poona, University of Poona, 1967), p. 103.
2. The Vedas were the sacred possession of the first three castes, i.e., of the twice-born (*dvi-ja*), and that too, of the menfolk only. The Śūdras and women were not entitled to study the *śruti*-texts. The *Bhāgavata-purāṇa* is conscious of this tradition : *strīśūdradvijabandhūnām trayī na śrutigocarā*. 1.4.25a.

   On the other hand, the Purāṇas are the common property of all the castes, and also of the outcastes. They can be studied not only by men, but also by women. This is clearly indicated by those concluding passages of the Purāṇas that describe the benefits obtained by studying or hearing them (*phala-śruti*). E.g. :

   nārī naraścāpi ca pādamekam śṛṇvan śuciḥ puṇyatamaḥ pṛthivyām.
   Vāmana-purāṇa 68.5b.

   vipro' dhītyāpnuyāt prajñām rājanyodadhimekhalām,
   vaiśyo nidhipatitvam ca śūdraḥ śuddhyeta pātakāt.
   Bhāgavata-purāṇa 12.12.64.

   But also note the prohibition contained in the *Kūrma-purāṇa* :

   nādhyetavyamidam śāstram vṛṣalasya ca samnidhau,
   yo'dhīte sa tu mohātmā sa yāti narakān bahūn. 2.44.134.
3. R. C. Zaehner, *Hinduism* (Oxford Paperback University Series, no. 12, 2nd. ed., 1966), p. 12.

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to deal with five topics:[4] the creation of the world, its successive reproduction, the genealogies of patriarchs and kings, the epochs of Manu, and the history of royal dynasties.[5] Does the discussion of these five topics in anyway help the common man to attain *mokṣa*, and thus entitle the Purāṇas to be called the scriptures of the common man ? The *Brahma-purāṇa* seems to answer this question in the negative as it excludes the Purāṇas from *mokṣa-śāstra*. The Ṛṣis requesting Sūta to narrate to them the story of the origin of the universe tell him that he is all-knowing in the field of the Purāṇas *and* of *mokśa-śāstra*.[6]

We can answer the question we have raised only by studying the Purāṇas individually. Our study could have two stage : first we could see what each Purāṇa claims to be; second, we could then, by a carefully analysis of its content, evaluate its claim. In this paper we are trying to see what the *Bhāgavata-purāṇa*,[7] which has "exercised a more direct and powerful influence upon the opinions and feelings of the people than any other of the Purāṇas,"[8] claims for itself. We shall evaluate its claim in subsequent studies.

The Maṅgalācaraṇa

A careful study of the opening verses of the *BhP* gives us some very encouraging indications. The *BhP* begins by declaring its subject : "*dharmaḥ paramaḥ satām.*"[9] How are we to understand the word "*sat*" ? Will it suffice to translate it as a "good man" as different from the "bad man", or must we understand it to mean a "saint" ? We can best answer this question by standing how *sat* is used in the *BhP*. I shall examine some of the pertinent incidences only.

4. *pañca-lakṣaṇa*, *Amarakośa* 1.6.5.
   The *Bhāgavata*-(12.7.8-10), and the *Brahmavaivarta-purāṇa* (2.133.8-10) make a distinction between the great (*daśa-lakṣaṇa*) and the small (*pañca-lakṣaṇa*) Purāṇas.
5. *sargaśca pratisargaśca vaṃśo manvantarāṇi ca,*
   vaṃśānucaritam caiva purāṇam pañcalakṣaṇam.
   Kūrma-purāṇa 1.1.12
6. *purāṇe mokṣaśāstre ca sarvajño'si mahāmate.* 1.17b.
7. Henceforth abbreviated as *BhP*.
8. H. H. Wilson, *Vishnu Purāṇa* (Calcutta, Punthi Pustak, rep., 1972), p. xi.
9. 1.1.2a.

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Kaśyapa consoles his grief-stricken wife, Diti, by assuring her that one of her grandsons will be esteemed by the *sat*.[10] Maitreya tells Vidura the story of Dhruva, a story dear to the *sat*.[11] Ajāmila regrets the fact that he has abandoned his lawful wife, and kept a concubine instead. He realizes that his behaviour is censured by the *sat*.[12] Uddhava inquires from Kṛṣṇa about that *bhakti* which is cherished by the *sat*.[13] Thus we see that the *sat* is a sort of a "measuring-rod", a "point of reference" for human values. Why is this so ?

The *sat* is a veritable mine of virtue.[14] Seeing all in himself,[15] he goes beyond the thought of mine and not mine.[16] Hence, he is free from all envy.[17] Nay, he has forbearance, compassion, friendliness and evenmindedness towards all.[18] He is thus fit to be the stable abode of *dharma*.[19] The *sat*, thus, appears to be what we call the perfect man.

The *sat* is a *bhakta*, and it is even suggested that he alone can have the highest *bhakti*, though not without difficulty.[20] He is a follower of Kṛṣṇa,[21] enjoying the contemplation of his feet.[22] In fact, that is his only duty.[23] He is happy in God's service, seeking him alone.[24] He is so close to Kṛṣṇa that he is considered to be

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10. ... ... *satām mataḥ*. 3.14.44a.
11. ... *sammatam satām*. 4.12.44b.
12. ... *vigarhitam sadbhiḥ*. 6.2.27a.
13. ... *sadbhirādṛtā*. 11.11.26b.
14. ... *guṇa-ākara*. 3.14.48a.
15. *na vai satām ... bhūtāni cātmanyapṛthagdidṛkṣatām* ... 4.6.46.
16. ... *na satām paraḥ svaḥ* 10.82.39b.
17. ... *nirmatsarāṇām satām* ... 1.1.2a.
18. *santo'napekṣā maccittāḥ praśāntāḥ samadarśinaḥ,*
nirmamā nirahaṃkārā nirdvandvā niṣparigrahāḥ 11.26.27.
19. *dharmaśca sthāpitaḥ satsu satyasandheṣu vai tvayā*. 11.6 22a.
20. ...*satāmapi durāpayā ekāntabhaktyā*. 4.24.55.
21. ...*hareścāsyānuvartinām, satām*.....2.10.5.
22. ...*padāmbhojamakarandalihām satām*. 1.16.6a.
23. *bhavatpadānusmaraṇādṛte satām*
nimittamanyad bhagavan na vidmahe. 4.20.29b.
24. *antarbhave'nanta bhavantameva hyatat*
tyajanto mṛgayanti santaḥ. 10.14.28a.

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the body *(tanu)* of Kṛṣṇa.[25] It is even hinted that the life-account of the *sat* is equal to the life-account of the *avatāra :* the sages of Naimiṣāraṇya wanting to know about the subduing of Kali by Parīkṣit, request Sūta to tell them about it provided it is linked with the story of Kṛṣṇa or of the *sat.*[26] On the other hand, Kṛṣṇa is the friend,[27] the beloved,[28] the goal,[29] the Lord,[30] the protector of the *sat.*[31]

The company of the *sat* is enjoined upon the wise man, for it leads to detachment.[32] The *sat* teaches the highest goal.[33] In the company of the *sat* one gets the opportunity to hear the stories of the Lord.[34] Just as young men love to hear about women, so too the *sat*, almost instinctively, longs to hear the story of Kṛṣṇa.[35] The *sat* is a powerful person—a person who even brings holiness to the place of pilgrimage.[36]

From the above analysis, we can safely conclude that at least in some cases, the word *sat* should be translated not merely as "good man" but as "saint." Hence, when the *BhP* undertakes to expound the "*dharmaḥ paramaḥ satām,*" we can rightly claim that it proposes to explain the way of the saints. This is indirectly indicated by Śrīdhara in his comment on this verse, for he understands *sat*

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25. *...dṛṣṭiḥ satām darśane, stu bhavattanūnām.* 10.10.38b.
26. *tat kathyatām mahābhāga yadi kṛṣṇakathāśrayam,*
athavāsya padāmbhojamakarandalihām satām. 1.16.5c-6a. See also 3.14.44.
27. *...suhṛtsatām.* 1.2.17b.
28. *...priyaḥ satām.* 11.14.21a.
29. *...gatiḥ satām.* 3.14.26b; *...prāyaṇam hi satām...* 11.11.48b.
30. *...satām patiḥ.* 2.4.20b.
31. *...śaraṇadaḥ satām.* 10.37.31a.
32. *tato dussaṅgamutsṛjya satsu sajjeta buddhimān.* 11.26.26a.
33. *sa vai me darśitam sadbhirañjasā vindate padam.* 11.11.25a.
34. *satām prasaṅgānmama vīryasaṃvido*
bhavanti hṛtkarṇarasāyanāḥ kathāḥ. 3.25.25a.
kathā harikathodarkāḥ satām syuḥ sadasi dhruvam. 2.3.14b.
urugāyaguṇodārāḥ satām syurhi samāgame. 2.3.16b.
35. *satāmayam sārabhṛtām nisargo yadarthavānīśruticetasāmapi,*
pratikṣaṇam navyavadacyutasya yat striyā viṭānāmiva sādhu vārtā. 10.13.2
36. *...svayam hi tīrthāni punanti santaḥ.* 1.19.8b.

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as one who has compassion on others.[37] According to the *BhP*, this is one of the most marked characteristics of a saint.[38] Further, to translate "*dharmaḥ paramaḥ satām*" as the "highest duty of good man" would be redundant, as one would normally not speak of the duty of bad men. Thus we can say that the *BhP* aims at explaining the way which leads to sanctity.

The exposition of the science of the saints has a definite purpose. It is meant to lead man to the attainment of God.[39] Later on, we are given to understand that the highest *dharma* is that which leads to selfless and steadfast love for the Lord.[40] Thus the *BhP* intends to lead man to the highest love for God, a love which involves the whole man, and demands a total transformation. Hence, not everyone can undertake the journey that leads to this goal, but only one who is prepared to pay the cost. The disciple is expected to be attentive,[41] eager to learn,[42] and pious,[43] for, as Śrīdhara makes it very clear, without a pious life one does not experience the desire to learn.[44]

From all what has been said above, we may conclude that the *Maṅgalācaraṇa* of the *BhP* indicates the science of the saints as its subject *(viṣaya)*, the attainment of God as its goal *(prayojana)*, the devout man as the qualified person *(adhikārī)*, and attentive listening as the means *(sādhana)*. In other words, the *BhP.* presents itself as a guide to those who are intent on achieving perfection and holiness.

Animiṣa-kṣetra

The author of the *Bhagavad-gītā* makes it clear at the very start that his teaching has a more universal significance than the Mahābhārata War. The instruction that Kṛṣṇa gives to Arjuna is meant not merely to help him solve the dilemma he experiences

37. *satām bhūtānukampinām.*
38. See above, note 18.
39. *īśvara-avaruddhi.* 1.1.2b.
40. *sa vai puṃsām paro dharmo yato bhaktiradhokṣaje, ahaitukyapratihatā yayā 'tmā samprasīdati.* 1.2.6.
41. *śuśrūṣu.* 1.1.2b.
42. *śuśrūṣubhiḥ śrotumicchadbhiḥ.* Śrīdhara.
43. *kṛtī.* 1.1.2a.
44. *śravaṇecchā tu puṇyairvinā notpadyate.* Śrīdhara

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as the fratricidal war is about to commence *(kuru-kṣetra)*, but also, and much more so, to reveal to all men their real *dharma (dharma-kṣetra)*. The long tradition that the *BhP* embodies is very much inspired by the teaching of the *Bhagavad-gītā*, but the final redactor of the *BhP* seems to have, at least for once, imitated even its literary style.

"*naimiṣe'nimiṣakṣetre*"[45] will strike even the most casual reader as reminiscent of "*dharmakṣetre kurukṣetre.*"[46] Śrīdhara reads *naimiśe*,[47] and explains it as the place of penance where the wheel of this world is overcome.[48] He is also aware of the other reading: *naimiṣe*.[49] The critical edition of the *Mahābhārata* adopts the second reading, though it indicates some MSS that have the first. I am inclined to read *naimiṣe* as the next word reads *a-nimiṣa*. We thus have not only an alliteration but also an antonym.

Naimiṣāraṇya is the world of those who wink; of those whose existence is momentary (*nimiṣa*). It is sacred to A-nimiṣa, to Him who does not wink, whose existence is a-momentary, i.e. to the eternal Lord. There is thus a subtle hint that the *BhP*—narrated to the sages assembled at Naimiṣāraṇya—is for all men (*naimiṣa*), of all times.[50] It is the instruction given to those who are eager to reach the abode of A-nimiṣa, of Him whose praise is sung in the heavens[51], an instruction given by a guide appointed by the Lord Himself.[52]

At the feet of Sūta

The Naimiṣāraṇyan-setting and the introductory dialogue between Sūta and the sages assembled there is not peculiar to the *BhP*.

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45. 1.1.4a.
46. *Bhagavad-gītā* 1.1a.
47. *nimiśa iti.*
48. *yatrāsya śīryate nemiḥ sa deśastapasaḥ śubhaḥ.*
49. *naimiṣa iti pāṭhe...*
50. The sages have assembled for a session that would last a thousand years! (*sahasra-sama-sattra*, 1.1.4b). We cannot but take this symbolically.
51. *svargāya-loka.* 1.1.4b
svargāya = svaḥ svarge gīyata iti svargāyo hariḥ. Śrīdhara
52. *tvam naḥ saṃdarśito dhātrā...* 1.1.22a.
dhātrā = īśvareṇa. Śrīdhara

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We have it in the *Mahābhārata* and in several other Purāṇas.[53] But there is one great difference : nowhere is the initial request reported at so great a length and that too with such solemnity as in the *BhP*; the *Brahmavaivartapurāṇa* seems to be the only exception.[54] Since the rest of the *BhP* reports the answer of Sūta to this initial request, we can best understand the character of the former by carefully analyzing the latter.

The Ṛṣis of Naimiṣāraṇya begin by praising the extensive learning of Sūta :

> O sinless Sūta, you have studied and even expounded all the Purāṇas, together with the Itihāsa, and also the Dharmaśāstras, which blessed Bādarāyaṇa—the greatest Vedic scholar, and other sages who have understood this world and what is beyond it, know.[55]

The Ṛṣis enumerate only the *Smṛti*-texts, and the *BhP* clearly states that Sūta had not studied the *Śruti*,[56] but he knows not merely from hearsay, but by experience, all that even the greatest Vedic Scholar—Vyāsa himself[57]—knows.[58] They also remind him that it is because his teacher was moved by his love that he disclosed to him his cherished secret.[59] They, thus, not only compliment him, but also gently plead that he too take them in his confidence.

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53. It was quite normal to have stories narrated during a long sacrificial session. See *Śatapatha-brāhmaṇa* 13.4.3.13.
54. *Brahmavaivarta-purāṇa*. 1.1.11-39.
55. *tvayā khalu purāṇāni setihāsāni cānagha,*
ākhyātānyapyadhītāni dharmaśāstrāṇi yānyuta,
yāni vedavidām śreṣṭho bhagavān bādarāyaṇaḥ,
anye ca munayaḥ sūta parāvaravido viduḥ. 1.1.6-7. Translation my own.
56. ...*snātamanyatra chāndasāt.* 1.4.13b.
57. Vyāsa is also known as Bādarāyaṇa. See Vettam Mani, *Puranic Encyclopedia* (Delhi, Motilal Banarsidass, 1975), pp. 885-8.
58. *vettha tvam saumya tatsarvam tattvatastadanugrahāt,* 1.1.8a. *tattvatas* : a word from by adding the ablative suffix *tas* (from) to the substantive *tattva* (reality), and thus would mean from the reality itself. To know something throughly (*tattvatas*) is to know it experientially.
59. *brūyuḥ snigdhasya śiṣyasya guravo guhyamapyuta.* 1.1.8b.

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Next, they state the pitiable situation of man and consequently the need he has of being guided :

> O gentle one, in this Kali-yuga, men are usually short-lived. They are lethargic and dull-witted, not favoured by fortune and troubled by many things. There are so many branches of learning; they make many demands; they can be mastered only gradually.[60]

On the one hand, man's life is short, his intellect dulled by the cares of this life; on the other, the sacred texts are bulky and lay down many duties. Hence man needs a teacher who will not only encourage him but also give him the essentials. The Ṛṣis feel that Sūta has the necessary discernment (*manīṣā*) to extract for them the very essence (*sāra*) of sacred Scripture.[61]

The Ṛṣis believe that for a man who desires to break through the chain of death and rebirth, the best course of action is to invoke the name of the Lord, the Lord whose *avatāra* is meant for the spiritual welfare of man.[62] They also know that Sūta can help them grow in love for the Lord, for he knows the very heart of Kṛṣṇa, his innermost desires.[63]

It is not without reason that the Ṛṣis praise the learning, discernment and devotion of Sūta. True, nowhere in the *BhP* do they address him as *guru*, but their initial request[64], insistently repeated five times in the very first chapter of the *BhP*[65], make it more than clear that they accept him as their spiritual guide. They also try to assure him of their worthiness to be accepted as his disciples : twice they make a profession of faith[66]; they suggest their love for

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60. *prāyeṇālpāyuṣaḥ sabhya kalāvasmin yuge janāḥ,*
mandāḥ sumandamatayo mandabhāgyā hyupadrutāḥ.
bhūriṇi bhūrikarmāṇi śrotavyāni vibhāgaśaḥ. 1.1.10-11a.

61. *ataḥ sādho'tra yatsāram samuddhṛtya manīṣayā.* 1.1.11b.

62. *yasyāvatāro bhūtānām kṣemāya ca bhavāya ca.* 1.1.13b.

63. He knows not merely his deeds, but the reason behind them, the desire that impels him (*cikīrṣā*). See 1.1.12.

64. *puṃsāmekāntataḥ śreyastannaḥ śaṃsitumarhasi.* 1.1.9b.

65. See 1.1.11c, 13a, 17b, 18a, 23a.

66. **brūhi naḥ śraddadhānānām...1.1. 11c, 17b.**

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him[67]; they are eager to learn[68], and they feel they can never learn enough[69]; they are intent on *mokṣa*[70], and hence wish to learn from him that which is most beneficial to man.[71] Further, they consider their meeting him not just a matter of chance, but a divinely ordained event[72], and they even seem to suggest that in the absence of Kṛṣṇa he alone can teach them *dharma*.[73]

From the above analysis, it is evident that from the very start the *BhP* makes it clear that it contains the instruction given by a competent guide to some worthy disciples who are eager to attain *mokṣa*. The meeting of the teacher and the pupil is not accidental but the result of the grace of the *Guru* who calls all men to Himself

The Doubt of Vyāsa

According to the Indian tradition, the sage Vyāsa was the compiler of all the Vedas,[74] and the composer of the *Mahābhārata* and many other works. The *BhP* repeats this tradition[75], but goes on to inform us that the glorious sage was restless in spite of all his achievements[76]. He wonders why this is so, and feels that perhaps he has not sufficiently expounded the *bhāgavata-dharma* that is dear

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67. See 1.1.8.
The Ṛṣis address Sūta as "Saumya"—a word expressing endearment. In the *Chāndogya-upaniṣad*, Satyakāma Jābāla is repeatedly addressed "Saumya" by his teacher. See 4.4-9.

68. *tannaḥ śuśrūṣamāṇānāmarhasyaṅgānuvarṇitum.* 1.1.13a.
śuśrūṣamāṇa = desirous to hear, eager to learn.

69. *vayam tu na vitṛpyāma uttamaślokavikrame,* 1.1.19a.

70. They are eager to hear the story of Kṛṣṇa, the invocation of whose name can help them overcome *saṃsāra*. See 1.1.13-4.

71. *puṃsāmekāntataḥ śreyaḥ...* 1.1.9b.

72. See above, note 52.

73. *brūhi yogeśvare kṛṣṇe brahmaṇye dharmavarmaṇi,*
svāṃ kāṣṭhāmadhunopete dharmaḥ kaṃ śaraṇaṃ gataḥ. 1.1.23.

74. *vivyāsa vedān yasmātsa tasmādvyāsa iti smṛtaḥ.*
See V. S. Apte, *The Student's Sanskrit English Dictionary* (Delhi, Motilal Banarsidass, rep., 1970), p. 241 under "*vyāsa*".

75. See 1.4.16-25.

76. *evaṃ parvṛttasya sadā bhūtānāṃ śreyasi dvijāḥ,*
sarvātmakenāpi yadā nātuṣyaddhṛdayaṃ tataḥ. 1.4.26.

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to the *parama-haṃsas*.[77] Nārada who comes to comfort him, confirms this, and instructs him to narrate the story of Kṛṣṇa.[78] Vyāsa does so, and the outcome is the *BhP* in which the immaculate and only knowledge, the knowledge of the *paramahaṃsas* is set forth.[79]

The *BhP* explains what it understands by a *paramahaṃsa*. It is the last stage (*antya*) of man's spiritual pilgrimage; and it is governed by two laws : non-violence (*a-hiṃsa*) and control of the senses (*upaśama*); only one who is prepared to put aside all attachment, is steady in his resolve (*dhīra*) and devoted (*anurakta*) is fit to enter this way of life.[80] This explanation is further amplified in another text describing Ṛṣabha, the son of Nābhi.[81] We are told that a *paramahaṃsa* is even-minded (*sama-dṛś*), practising ceaseless meditation, so as to give the impression that he is lifeless or an idiot.[82]

Besides the above-mentioned qualities, the *paramahaṃsa* is pure in heart[83], celibate[84], free from envy[85], and the friend of all.[86] It is not without reason that in the Satya-yuga all men are called *haṃsas*.[87] It is an age when *dharma* is fully practised by all men.[88]

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77. *kiṃ vā bhāgavatā dharmā na prāyeṇa nirūpitāḥ,*
priyāḥ paramahaṃsānām ta eva hyacyutapriyāḥ. 1.4.31.
78. See 1.5.8-22.
79. *śrīmadbhāgavatam purāṇamamalam yadvaiṣṇavānām priyam,*
yasmin pāramahaṃsyamekamama'lam jñānam param gīyate.
12.13.18a.
80. *yatrānuraktāḥ sahasaiva dhīrā vyapohya dehādiṣu saṅgamūḍham,*
vrajanti tat pāramahaṃsyamantyam yasminnahiṃsopaśamaḥ svadharmaḥ. 1.18.22.
81. *nābherasāvṛṣabha āsa sudevisūnuryo*
vai cacāra samadṛgjaḍayogacaryām,
yat pāramahaṃsyamṛṣayaḥ padamāmananti
svasthaḥ praśāntakaraṇaḥ parimuktasaṅgaḥ. 2.7.10.
82. *jaḍayogena nityasamādhinā caryām*, Śrīdhara
"*jaḍa*" could mean "lifeless" and "stupid" as well. See Apte, *op. cit.*, p. 215.
83. *amala-ātmā*. 1.8.20a.
84. *ūrdhva-retas*. 5.1.26; *dhṛta-vrata*. 3.8.7b.
85. *nir-vaira*. 5.9.20.
86. *sarva-sattva-suhṛt*. *ibid.*
87. *ādau kṛtayuge varṇo nṛṇām haṃsa iti smṛtaḥ*. 11.17.10a.
88. See 1.17.24-5.

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Hence, we may not be wrong if we say that the *paramahaṃsa* is one who lives *dharma* in its fulness.[89]

The *paramahaṃsa*-stage seems to be identical with the fourth *āśrama*, i. e., *sannyāsa*. Brahmā, the creator, is said to have created four types of *sannyāsis*, and the *haṃsas* are one of these four.[90] However, we cannot be too sure of this identification, for though in one text "*paramahaṃsa*" is compounded with "*parivrājaka*",[91] in another the *haṃsa* is qualified as *araṇyavāsa*,[92] i. e., the forest-dweller, and this is the third *āśrama*.

One cannot be a *paramahaṃsa* without a deep love for God.[93] On the other hand, the *paramahaṃsa-dharma*, deepened by intense spiritual effort, can alone help man to attain the Lord.[94] The *paramahaṃsa* longs to hear the stories of the Lord[95], and finds joy in narrating them.[96] His mind is fixed on the lotus-feet of the Lord.[97] The *paramahaṃsa*, thus, has all the characteristics of a *bhakta*.

The *paramahaṃsa* is dear to Kṛṣṇa,[98] the purpose of whose *avatāras* is to teach *paramahaṃsa* the way to *bhakti*.[99] The Lord alone can give to the *paramahaṃsa* that which he is searching for.[100]

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89. We may also note in passing that Viṣṇu is called *haṃsa* (6.4.26b); *mahā-haṃsa* (6.5.28b), and *parama-haṃsa* (6.16.47b). In the Satyayuga, *haṃsa* is one of the many names of Viṣṇu (11.5.23a).

90. *nyāse kutīcakaḥ pūrvam bahvodo haṃsaniṣkriyau*. 3.12.43b.

91. ...*paramahaṃsaparivrājakaiḥ*...6.9.33.

92. ...*araṇyavāsāḥ, haṃsāḥ*...11.12.23.

93. ...*bhaktijñānavairāgyalakṣaṇam pāramhaṃsyadharmam*...5.5.28.

94. ...*parameṇātmayogasamādhinā paribhāvitaparisphuṭapāramahaṃsyadharmeṇa*...6.9.33.

95. See 1 5.10-11, repeated in 12.12.50-51.

96. The *Bhāgavata-purāṇa* was taught to Parāśara by Sāṅkhyāyana precisely because he was eager to proclaim the glory of the Lord (*vivakṣamāṇo bhagavadvibhūtīḥ*, 3.8.8a).

97. ...*tadpādamūlamakutaścidbhayamupasṛtānām bhāgavataparamahaṃsānām*. 5.9.20.

98. *acyuta-priya*, 1.4.31b.

99. See 1.8.19-20.

100. ...*pāramahaṃsya āśrame vyavastitānāmanumṛgyadāśuṣe*. 2.4.13b. For the interpretation of *dāśuṣe*, see A. S. Biswas, *Bhāgavata Purāṇa—A Linguistic Study* (Dibrugarh, pb. by author, 1968), p. 13. See also A. A. Macdonell, *A Vedic Grammar for Students* (Bombay, Oxford University Press, rep. 1966), p. 389.

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He reveals the *dharma* of the *paramahaṃsas*.[101] The Lord is the beloved of the *paramahaṃsas*,[102] their supreme teacher,[103] and their final goal.[104]

From all this it seems to us that the *BhP* uses "*sat*" and "*paramahaṃsa*" to mean the same reality. Hence, we may not be wrong in concluding that the *paramahaṃsa-jñāna* is the same as "*dharmaḥ paramaḥ satām*," and the *BhP* could rightly be called the *Paramahaṃsa-saṃhitā*.[105]

The Samādhi-bhāṣā of Vyāsa

To understand the full significance of a book, we need to know not only the goal the author had in view, but also his mental attitude to the whole problem. One can discuss a problem in an academic way, with cold logic, or one can approach it with personal involvement. The outcome of the two approaches is bound to be different. So too, to appreciate the *BhP* fully, we will do well to see the atmosphere in which it was written. Who is Vyāsa ? How does he set about composing it ?

Vyāsa is a great sage,[106] nay, a part-manifestation of the Lord.[107] He knows *dharma* well,[198] and has fulfilled all its injunctions.[109] Being well-versed in the higher and lower type of knowledge,[110] he is a man of unfailing vision.[111] Like the *sat-puruṣa* and the *paramahaṃsa*, he is man of compassion.[112] It is precisely out of compassion that he composed the *Mahābhārata*.[113]

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101. *ato dharmān pāramahaṃsyamukhyān śuklaproktān*...3.22.19b.
102. *paramahaṃsa-dayita*. 5.1.5.
103. *paramahaṃsa-paramaguru*. 5.19.11.
104. *paramahaṃsa-gati*. 7.9.50b.
105. In the Gita-nress (Gorakhpur) edition, every chapter ends with this line : *iti śrīmadbhāgavate mahāpurāṇe pāramahaṃsyām saṃhitāyām*...
106. *mahā-muni*, 1.1.2b.
107. *paramātma-kalā*. 1.5.21a.
108. *dharma-vid*. 1.4.21a.
109. *dhṛtavratena hi mayā chandāṃsi guravo'gnayaḥ,*
mānitā nirvyalīkena gṛhītam cānuśāsanam. 1.4.28.
110. *para-avara-jña*. 1.4.16a.
111. *amogha-dṛś*. 1.5.21a.
112. *kṛpaṇa-vatsala*. 1.4.24b.
113. *iti bhāratamākhyānam kṛpayā muninā kṛtam*. 1.4.25c.

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Nārada not only enjoins Vyāsa to sing the glory of the Lord,[114] but also teaches him the *BhP* to enable him to do so, while Vyāsa listens to him in a very prayerful spirit.[115] After Nārada leaves, Vyāsa continues his meditation, trying to interiorize the lesson he has learnt. It is during this meditation, his mind purified by love, that he has vision of the Lord and of his glory.[116] The *BhP* is the fruit of this vision.[117] It is the prayer of a saint "spoken aloud." It is, as Vallabha beautifully puts it, the *samādhi-bhāṣā* of Vyāsa.[118] It is only the selfless *bhakta*, the saint, who lives fully immersed in the Lord, that can "see" the mystery of his beloved in such a way as to narrate it with unction, so that it becomes a moving force, a remedy for evil,[119] and a source of *bhakti*.[120] The highest *dharma* of the saints is that which leads to selfless *bhakti*. The *BhP* presents itself as the best means to fulfill this dharma.

The Tenth Lakṣaṇa of the Bhāgavata-purāṇa

We have noted the traditional definition of the Purāṇas as *pañcalakṣaṇa*. The *BhP*, however, characterizes itself as *daśa-lakṣaṇa*.[121] The ten topics are not just juxtaposed, but held together by a common orientation, i. e., the first nine are meant to elucidate the tenth.[122] To understand this unity and the nature of the orientation of the first nine to the last *lakṣaṇas* we need to see what the first nine *lakṣaṇa* are.

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114. *...tanmahānubhāvābhyudayo'dhigaṇyatām.* 1.5.21b.
115. *nāradaḥ prāha munaye sarasvatyāstaṭe nṛpa,*
dhyāyate brahma paramam vyāsāyāmitatejase. 2.9.44.
116. *bhaktiyogena manasi samyak praṇihite 'male,*
apaśyat puruṣam pūrvam māyām ca tadapāśrayām. 1.7.4.
117. See 1.7.5-6.
118. *vedaḥ śrīkṛṣṇavākyāni vyāsasūtrāṇi caiva hi,*
samādhibhāṣā vyāsasya pramāṇam taccatuṣṭayam. Tattvadīpa. 1.7. Quoted by G. H. Bhatt, "The Place of Bhāgavata in the Suddhādvaita of Vallabhācārya" *Visvesvaranau Indological Journal*, II (1964), p. 261.
119. *anartha-upaśama.* 1.7.6a.
120. *yasyām vai śrūyamāṇāyām kṛṣṇe pvramapureṣe,*
bhaktirutpadyate puṃsaḥ śokamohabhayāpahā. 1.7.7.
121. *daśabhirlakṣaṇairyuktam purāṇam tadvido viduḥ.* 12.7.10.
122. *daśamasya viśuddhyartham navānāmiha lakṣaṇam.* 2.10.2a.

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The *BhP* speaks of the gross creation as a manifestation of the primeval *puruṣa*,[123] while the maintenance of the cosmic order is seen as the victory of Viṣṇu,[124], a manifestation of his power. *Poṣaṇa*—the fourth *lakṣaṇa*—is explained to be the grace of the Lord,[125] while the life-accounts of the different *avatāras* and of holy men form the *kathā*—the seventh *lakṣaṇa*.[126] From all this, it appears, that the tenth *lakṣaṇa-āśraya* is to be understood in the *bhakti* context. All the first nine topics are meant to reveal the glory of the Lord, and his grace to his *bhaktas*, and thus lead the *sādhaka* to love him.[127]

An Instruction on Siddhi

On being asked by the sages of Naimiṣāraṇya to teach them that which is most beneficial to man, Sūta proposes to expound to them the *BhP* which he had over-heard as Śuka was narrating it to King Parīkṣit.[128] Naturally the sages are curious to know how Śuka and Parīkṣit happen to meet.[129]

Parīkṣit is not merely a king, but also a royal sage.[130] He is a great devotee of Kṛṣṇa,[131] nay, one of the greatest.[132] He is a great-souled person.[133] At his birth, the Brāhmins foretell that he will be a great man, adorned with all the virtues: he will equal the great spiritual giants who have gone before him.[134] Already in his childhood, he shows signs of his future greatness.[135]

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123. *...visargaḥ pauruṣaḥ*...2.10.3b.
124. *sthitirvaikuṇṭhavijayaḥ*...2.10.4a,
125. *...poṣaṇam tadanugrahaḥ. Ibid.*
126. *avatārānucaritam hareścāsyānuvartinām,*
satāmīśakathāḥ proktā nānākhyānopabṛṃhitāḥ. 2.10.5.
127. It is significant that tenth *lakṣaṇa-āśraya* implies movement towards a point of refuge.
128. See 1.3.43-5.
129. *katham vā pāṇḍaveyasya rājarṣermuninā saha,*
saṃvādaḥ samabhūt tāta yatraiṣā sātvatī śrutiḥ. 1.4.7.
130. *rāja-ṛṣi.* 1.4.7a
131. *mahā-bhāgavata* 1.12.17b.
132. *bhāgavata-pradhāna.* 1.19.21b; *bhāgavata-uttama.* 1.4.9a.
133. *mahā-ātma.* 1.12.2a.
134. See 1.12.18-28.
135. *bālakakrīḍanakaiḥ krīḍan kṛṣṇakrīḍām ya ādade.* 2.3.15b.

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One day, when on a hunt, tormented by extreme thirst, in a moment of weakness, he insults an ascetic: he throws a dead snake across the neck of the man who apparently refused him hospitality. The saintly man does not take offence at the behaviour of the king, but his youthful son cannot condone the insult offered to his father; he curses Parīkṣit. The king is doomed to die by being bitten by Takṣaka, the king of the Nāgas.[136]

Parīkṣit, realizing his fault, accepts the punishment meted out to him. To prepare himself for death, he betakes himself to the bank of the sacred river Gaṅgā, resolved to fast unto death. If the birth of a saint is considered to be a great event,[137] his death is greater still. Saints and sages come to keep Parīkṣit company in his last moments. A man facing imminent death cannot but ask himself the question as to what he should do in such a situation; and since a man dies the way he lives, this question naturally evokes the other question: How should a man live? These are precisely the two questions that Parīkṣit puts to his distinguished visitors.[138] However, before the sages can answer, there appears on the scene another figure: Śuka, the son of Vyāsa.

Śuka is a great ascetic,[139] nay, the supreme teacher of ascetics,[140] the most learned among Vedic scholars,[141] the best among the sages,[142] and fully dedicated to Kṛṣṇa.[143] Hence, it is but natural that when he arrives on the scene, he outshines the others, just as the moon outshines the other planets and the stars. The others ungrudgingly concede this, and rise to welcome him.[144]

136. For details, see 1.18-9.
137. Speaking of the Brahmacari, the *Atharva-veda* says: *jātam draṣṭum abhisamyanti devāḥ* (11.5.3). Commenting on this, A. C. Bose remarks: "The visiting of a new-born child destined to be spiritually great by *devas* and wise men, became part of the legends about the "God-men" of later ages." *Hymns from the Vedas* (Bombay, Asia Pb. House, 1966), p. 73.
138. *tataśca vaḥ pṛcchyamimam vipṛcche viśrabhya viprā itikṛtyatāyām, sarvātmanā mriyamāṇaiśca kṛtyam śuddham ca tatrāmṛśatābhiyuktāḥ* 1.19.24.
139. *mahā-yogi*. 1.4.4a.
140. *...yoginām paramam gurum*. 1.19.37a.
141. *...vedavidām vara*. 2.8.2a.
142. *ṛṣi-varya*. 3.1.5a.
143. *vāsudeva-parāyaṇa*, 2.3.16a; *bhāgavata-pradhāna*. 2.3.25a.
144. See 1.19.28-30.

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Parīkṣit repeats the two questions he had earlier put to the sages. This time, however, the formulation is more terse and pregnant :

> Therefore, I ask you, the greatest teacher of ascetics, about the highest realization *(sam-siddhi)*. What is the duty of man in this world, particularly at the moment of death ?[145]

Parīkṣit is interested in the nature of realization (*saṃsiddhi*). He puts the question to one who has himself reached *saṃsiddhi*, has attained realization (*saṃsiddha*).[146] Śuka tells Parīkṣit that man should fully seek Hari,[147] and he feels that he can best help Parīkṣit by reciting the *BhP* which he himself learnt from his father, Vyāsa, in spite of the fact that he had fully transcended all the appeal of this world.[148]

Conclusion

In the *BhP*, Vyāsa shares with us his prayer-experience, the *BhP* being his *samādhi-bhāṣā*. His son, Śuka, though beyond the appear of all earthly reality, is charmed by it, and learns it from his father. He, in turn, narrates it to Parīkṣit who is eager to learn about *siddhi*. Sūta, who overhears Śuka, repeats it to the sages of Naimiṣāraṇya who desire to attain *mokṣa* and request him to teach them that which is most beneficial for man. Sūta, however, is only mediating the action of God, the highest Guru who calls all mortals unto Himself. Thus the *BhP* claims to give us the "*paramaḥ dharmaḥ satām*" which is also the *paramahaṃsa-jñāna*, which can lead us to God who is the *āśraya* of all. In short, the *BhP* presents itself to the *sādhaka* as a sure guide to perfection.

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145. *ataḥ pṛcchāmi saṃsiddhim yoginām paramam gurum,*
puruṣasyeha yat kāryam mriyamāṇasya sarvathā.
The *BhP* uses the same words *saṃsiddhi, siddhi* to indicate not only the final destiny of man, i. e., *mokṣa*, but also the state of that man whom we call a saint, i. e. *jīvana-mukta*. (The *BhP*, however, nowhere uses the terms *videha-mukti* or *jīvana-mukti*) Śuka who comes to see King Parīkṣit is already a *saṃsiddha* (1.19.36b), while Devahuti attains *saṃsiddhi* only in death (3.33.31b). Speaking of the place where Devahuti died, Maitreya tells Vidura that it bestows *siddhi* and is resorted to by the *siddhas* (3.33.32b).

146. 1.19.36b.

147. *tasmād bhārata sarvātmā bhagavānīśvaro hariḥ,*
śrotavyaḥ kīrtitavyaśca smartavyaścecchatābhayam. 2.1.5.

148. *idam bhāgavatam nāma purāṇam brahmasammitam,...*
pariniṣṭhito'pi nairguṇye uttamaślokalīlayā,
gṛhītacetā rājarṣe ākhyānam yadadhītavān,
tadaham te 'bhidhāsyāmi mahāpauruṣiko bhavān.

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THE 'LIṄGA'—ORIGIN OF ITS CONCEPT AND WORSHIP

By

N. GANGADHARAN

[अत्रास्मिन् निबन्धे वेद-पुराण-तमिलग्रन्थानां चाधारेण शिव-लिङ्गस्योत्पत्तिस्वरूपार्थपूजादीनां संक्षेपेण परिचयः प्रदत्तः। विविध-पुराणेपूल्लिखितस्य लिङ्गोद्भवप्रकरणस्यापि परिचयः प्रदत्तस्तप्रसङ्गे च ब्रह्मविष्णोर्विवादस्यापि उल्लेखोऽत्र वर्तते।]

In conformity with its name, the *Liṅgapurāṇa* devotes great attention to the description of the form *Liṅga*, the origin of the *liṅga* worship and the merits of the worship of the *liṅga*. The origin of the *liṅga* and its worship has been a subject of great controversy. Some[1] associate the *liṅga*-cult with that of the phallus. Some[2] hold that the *liṅga*-worship originated from the aborigines of India and some[3] that the association of the principle of *liṅga* with the worship of *Śiva-Rudra* was alien to the Aryans. Several scholars[4] have repudiated these views. It has also been said[5] that the worship of the tree was later preserved in the form of a stump of the tree *(kandu* in Tamil), which was later replaced by a stone pillar, which took the final shape as the *liṅga*. According to those who do not accept the phallic symbolism of the *Śivaliṅga*, the

1. R. G. Bhandarkar, Vaiṣṇavism Śaivism and Minor Religious Systems, pp. 114-15; J. N. Banerjee, Development of Hindu Iconography, p. 167 etc.
2. J. N. Farquhar, Outlines of the Religious Literature of India, p. 102.
3. R. G. Bhandarkar, *loc. cit.*
4. Monier Williams, Religious Thought and life in India, p. 68 n; Eliot, Hinduism and Buddhism, Vol. II. pp. 142ff; F. Kittel, Uber den Ursprung des Liṅgakultus p. 46; Krishna Sastri, South Indian images of Gods and Goddesses, pp. 72-3; and recently Murugesa Mudaliar, Proceedings of the Second International Conference Seminar of Tamil Studies Vol. II. pp. 226-31.
5. G. Subramania Pillai, Introduction and History of Saiva-siddhanta, pp. 122-24.

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concept of *liṅga* is said[6] to have had its origin from the hymn in the *Atharvaveda*, sung in praise of the *Skambha* or pillar. Among the scholars who have examined the phallic theory and canvassed the Vedic origin may be mentioned C. V. Narayana Iyer, author of Origin and Early History of Śaivism in South India (pp. 49-58).

The Conception of 'Liṅga' as found in the Liṅga Purāṇa

The word *'liṅga'* is used in many senses. The most important and fundamental meaning of the word is a mark or symbol. Even in respect of the meaning 'phallus', it means only a mark; the meaning of a mark distinguishing one sex from another is a further derivation of the primary meaning. In its usage all over Sanskrit literature this primary meaning has always been kept in view even when applied to a form of *Śiva*. It is this primary meaning that is predominantly kept in view, as seen from its occurrence in different places in the *Vāyu, Kūrma, Liṅga* and *Śivapurāṇas*.

Chapter three of the first book of the *Liṅgapurāṇa* is important in respect of the meanings in which the word *'liṅga'* is used in connection with *Śiva*. The word *liṅga* is used here in the sense of a visible symbol. The Absolute form of *Śiva* which is beyond all visible forms is therefore called *aliṅga* (that which has no visible symbol) and as the basis of any later manifestation of any visible form (*liṅga*). The first manifestation for the Absolute (*aliṅga*) is the *prakṛti* or *pradhāna* or *avyakta* as it is called in the *Sāṅkhya* system. The primordial matter from which all other categories evolve is therefore the first *liṅga*. Above that *Śiva* is the ultimate principle without quality, eternal and indestructible (*aguṇa, dhruva* and *akṣaya*) whereas the *liṅga*, the visible mark possesses the qualities of small etc., and has come into being from the *aliṅga*, i. e. *Śiva*. *Prakṛti* as the source of further *liṅgas* or manifest forms like the twentysix principles (cf. *Liṅga* I. XXVIII. 7-9) is the illusion (*māyā*) of *Śiva*, the *aliṅga*. Of the Trinity, *Brahmā* represents the seed (*bīja*), *Viṣṇu* the receptacle (*yoni*) and *Rudra* the seedless (*nirbīja*) (without a cause), who is the cause of the universe (*bīja*). The personal forms of deities like the Trinity, therefore, belong to the realm of the *liṅga*. Above the *liṅga* and the *aliṅga* and all the manifest forms, *Śiva* is the ultimate Substrator (See *Liṅgapurāṇa* I. III. 1-15).

6. Swami Vivekananda, Complete works, Vol. IV, p. 424.

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The *Sūtasaṁhitā*[7] also says "Everything is *Śiva's liṅga*, in the body, as well as in the outer world; knowledge is *Śiva's liṅga*, but strictly speaking there is no *liṅga* for *Śiva; Śiva* is Himself His own *liṅga*". Here the word *liṅga* has been used in the sense of means of knowledge or knowledge itself.

The next section in the *Liṅgapurāṇa* is relevant to the subject of the *liṅga*. The chapters 17ff. describe the manifestation of *Śiva* as *Liṅgodbhava*. The name *liṅga* is by common knowledge applied to a form of *Śiva* which is midway between the abstract and the concrete, a form which consists of nothing more than a column pervading the entire universe and devoid of any other anthropomorphic features. It is in this form that *Śiva* is worshipped in the sanctum sanctorum of all *Śiva* temples. The primary image in any *Śiva* temple *(mūlasthāna)* is of this form. Such an abstract conception of the supreme being is already found in the *sūkta* of the skambha of the Atharvaveda (**X.** vii. 1-44):

In what member of him is penance situated ? In what member of his right (*ṛta*) deposited ? Where is situated (his) vow ? Where his faith ? In what member of him is truth established. (1)

From what member of him flames Agni ? From what member blows *Mātariśvan* ? From what member doth the moon measure out, measuring the member of great *Skambha ?* (2) etc.

It is to bring out the significance of this abstract all-pervasive form of *Śiva* that the manifestation of *Śiva* as the *Liṅgodbhava* is set forth. In all *Śiva* temples this is the form that is found on the outer *vimāna* behind of the sanctum sanctorum, thus establishing a direct connection between the *liṅga* in the sanctum sanctorum and the *Liṅgodbhava* on the outside.

The story of the manifestion of *Śiva* in the *Liṅgodbhava* form is described in chapters 17 ff of the *Liṅgapurāṇa*. The conversation between *Brahmā* and *Viṣṇu* developed into a dispute about their relative superiority. At that time an effulgent and endless column of fire arose before them. Brahmā assumed the form of a *haṁsa* and set out to find its top and *Viṣṇu* took the form of a boar to find the bottom of the column. Neither of them could succeed

7. *Yajñavaibhavakhaṇḍa* ch. 28. See V. Raghavan, Annals of Bhandarkar Oriental Research Institute XXII (1941) p. 247.

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in their attempts. The mystical sound of 'Om' emanated from that column. Then the two realised that the column of fire that stood before them was a manifestation of *Śiva* to remind them of their own real positions. In a different context[8] the *Liṅgapurāṇa* mentions the efforts of *Brahmā* and *Viṣṇu* to find the top and bottom of the column.

The reference to the *Liṅgodbhava* form occurs in the devotional lyrics like the *Śivānandalaharī*[9] of *Śaṅkara* and *Śivamahimnasstotra*[10] of Puṣpadanta.

Tirumūlar, who is assigned[11] to a date between the 4th and 6th centuries, describes[12] in his Tamil work *'Tirumandiram*, the episode of the appearance of *Śiva* as an effulgent column of fire :

> When *Brahmā* and *Viṣṇu* on account of their ignorance, were claiming their own supremacy, and as the Supreme Being (*Śiva*) stood in front of them spreading as a column of fire, the two search to find the top and bottom respectively and lament.

Appar, one of the early Śaivite saints of south who lived in the 7th Century,[13] gives[14] evidence of his knowledge of the Purāṇic episode relating to the *Liṅgodbhava* form of *Śiva* :

> We seek protection from that Supreme Being who stood as a pillar on the earth when there was (also) a loud sound and floods of water and was then adored by *Brahmā* and *Viṣṇu* standing on either side (of the pillar) after their efforts to find His top and bottom (respectively) had failed.

Sambandar[15], the Śaivite saint and a younger contemporary of Appar, refers[16] to this form and its manifestation :

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8. II. xviii. 16.
9. Verse 23.
10. Verse 10.
11. See C. V. Narayana Iyer, Origin and Early History of Saivism in South India, pp. 209. 224.
12. Verse 372.
13. See C. V. Narayana Iyer, *ibid*. p. 285.
14. Tevaram padigam 14.
15. On his date see C. V. Narayana Iyer, *ibid*. p. 285.
16. Tevaram 50.9. For more references to the *Liṅgodbhava* form in the Tevaram hymns see Concordance of Sambandar's Tevaram hymns (in Tamil) Part I. pp. 331-55 and Part II. p. 164.

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"The first being of the nature of light to know whom it was impossible for *Brahmā* and *Viṣṇu*".

It is significant that in an inscription[17] of King Rājarāja I of Tanjore, the *Liṅgodbhava* form of *Śiva* is referred to as *Liṅgapurāṇa-deva*, i. e., the god of the *Liṅgapurāṇa*.

Rājaśekhara the dramatist, who belonged to the 9th-10th century, mentions in his *Bālarāmāyaṇa* second act, the *Liṅgodbhava* form as well as the other forms of *Śiva*.

The (*Aṁśumat*) *Kāśyapaśilpa* describes this form briefly in chapter 78. The earliest sculptural representation of this form is found in the Kailāsanātha temple at Kanchipuram[18].

The Purāṇic Legends on the Origin of the Liṅga-Worship

The *Vāyupurāṇa* (55. 1-68) narrates briefly the *Liṅgodbhava* account, the details being the same as found in the *Liṅgapurāṇa* with the only difference that the *Liṅgapurāṇa* account is longer than that of the *Vāyupurāṇa*.

The *Matsyapurāṇa* (60-4) refers to the *Liṅgodbhava* while describing the *Saubhāgyaś'ayanavrata* in the section on *vratas*.

Whereas the Pandita Pustakalaya edition and 1925 edition of Venkateswara Press of the *Śivapurāṇa* (II. i. 6-10) have the same account as in the *Liṅgapurāṇa*, even some of the verses being common, the account in the 1907 edition of the Venkateswara Press of the *Śivapurāṇa* is more vivid describing as it does the quarrel between *Viṣṇu* and *Brahmā* as a real fight with arms. A new incident is added in this edition in which the *Ketaka* flower on the head of *Śiva* figures. *Brahmā* persuades the *Ketaka* flower to bear out before *Viṣṇu* that he (*Brahmā*) has seen the top or head of *Śiva*. The *Ketaka* flower does accordingly. But as this is a lie, *Śiva* curses both *Brahmā* and the *Ketaka* flower, that the former will be devoid of any worship by the people and the latter will no longer be used for *Śiva* worship. *Śiva* also removes one head of *Brahmā*. At the request of *Viṣṇu*, *Śiva* relents and becomes pacified and then imparts the five mantras for his own worship.

17. No. 44 on a pillar of the west enclosure. See South Indian Inscriptions Vol. II. p. 177 and intro. p. 31.
18. See Gopinatha Rao, Elements of Hindu Iconography Vol. II, Part i, p. 109.

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The account in the *Brahmāṇḍapurāṇa* (II. 26) is just a short version of that in the *Liṅgapurāṇa*.

This account associated with *Brahmā's* lie is noticed in the *Tirumandiram* (verse 359) of Tirumūlar.

> *Brahmā* and *Viṣṇu* setting out to find the bottom and top (of the column of fire) could not find their goal. The two meeting again, while *Viṣṇu* told that He has not seen the bottom, *Brahmā* told a lie that He has seen the top.

The chronological historical analysis of the Purāṇic legends on the liṅga-worship has been studied in their different layers and it has been held[19] that the worship of the *liṅga* has not been recognized upto the period of the composition of the *Vāyu*, *Brahmāṇḍa* and *Matsya purāṇas*.

From the above discussion we find that the term '*liṅga*' as it is used in the worship of *Śiva* meant only 'a symbol' of that indescribable, omnipotent, all-pervading Supreme Being. It is not hence appropriate to associate it with the phallus.

19. See S. N. Roy, Journal of Oriental Institute, Baroda Vol. XVII. Pt. ii. pp. 123-28.

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MANVANTARA THEORY OF EVOLUTION OF SOLAR SYSTEM AND ĀRYABHAṬA

By

S. L. DHANI

[अत्रास्मिन् निबन्धे विदुषा लेखकेन पुराणोक्तमन्वन्तर-सिद्धान्तस्य आधुनिकसृष्टिविज्ञानानुमतेन सौरपरिवारविकाससिद्धान्तेन सह सम्बन्धः स्थापितः। मन्वन्तरनाम्नां व्युत्पत्तिपरकमर्थमादाय एष सम्बन्धोऽत्र प्रतिपादितः। प्रत्येकस्य मन्वन्तरस्य कालस्तु पुराणोक्त एव गृहीतः, सृष्टिस्थितिकालोऽपि पुराणोक्त एव गृहीतः। एतदपि अत्र प्रतिपादितं यत् पुराणोक्तः सृष्टिकालोऽयं आधुनिक-विज्ञानानुमतसृष्टि-कालेन सह सामञ्जस्यमन्वेति। अत्र विषये खीस्तीयपञ्चमशताब्दौ वर्त्तमानस्य प्रसिद्धज्योतिषविदुषः आर्यभटस्यापि मतमनुसृत्य लेखक-महोदयेन स्वकीयसिद्धान्तस्य प्रामाणिकत्वं प्रदर्शितम्।]

Manvantara Theory of Evolution of Solar System is the result of an etymological analysis of the *Manvantara* names, appearing in the *Purāṇas* which are among the important religious scriptures of the Hindus. This analysis has been based mainly on the meanings available in Monier William's Sanskrit-English Dictionary.

Brahmā, Viṣṇu and Rudra as Cosmic Eras

The *Purāṇas* state that the cycle of creation and dissolution of universe goes on endlessly. The period of creation (the Aeon) has been described in *Purāṇas* as the day of *Brahmā* and that of dissolution as the night of *Brahmā*. One day and one night are stated to be of equal duration of 4320 million years each. *Brahmāṇda* is the sphere (literally egg) of *Brahmā* and his life span is equal to a hundred years, each year being of 360 days (the day includes night) of 8640 million ordinary years each. This period is equal to only a day of *Viṣṇu* who has similarly a full life of 100 years which in turn is equal to a day of Rudra.[1] Thus, *Brahmā Viṣṇu* and *Rudra* are used in the *Purāṇas*, also in the sense of cosmic eras and not merely as the names of mythological gods.

1. This account is available in almost all the *Purāṇas*. But the author has relied particularly on *Viṣṇu Purāṇa* published by Gita Press, Gorakhpur (India).

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Manvantaras

The day of *Brahmā* (the period of order) is stated to comprise 14 *Manvantaras* or phases of evolution, namely, *Svāyambhuva, Svārociṣa, Uttama, Tāmasa, Raivata, Cākṣuṣa, Vaivasvata, Sāvarṇi, Dakṣa-Sāvarṇi, Brahmā-Sāvarṇi, Dharma-Sāvarṇi, Rudra-Sāvarṇi, Ruci-Sāvarṇi* and *Bhauma-Sāvarṇi*[2].

The *Purāṇas* divide a *Manvantara* into 71 *Catur-Yugis* or *Mahā-Yugas* and a *Mahā-Yuga* into 4 *Yugas*, namely, *Satya-Yugas, Tretā-Yuga, Dvāpara-Yuga* and *Kali-Yuga*. They also say that *Brahmā's* day actually comprises 1000 *Mahāyugas* at the end of which there is *pralaya* or whole-sale dissolution of the planets and the Sun. Then the matter lies inert for 4320 million years and, therefore, universe starts evolving again exactly in the manner of earlier *Kalpa* (Aeon)[3].

The present cycle of creation of universe started according to *Purāṇas*, 1,972,949,077 years[4] ago or about 1973 million years before present (M. Y. B P.) and by now, *6 Manvantaras*, namely, *Svāyumbhuva, Svārociṣa, Uttama, Tāmasa, Raivata* and *Cākṣuṣa* and 27 *Caturyugis* of the seventh *Manvantara* have elapsed and at present we are passing through the *Kali-Yuga* of the 28th *Caturyugi* of the said seventh *Manvantara* known as *Vaivasvata Manvantara*.

The word *Manvantara* is made of two words "*Manu*" and "*Antara*" which literally means difference between two *Manus*.

2. *Viṣṇu Purāṇa* III. I. 5-7 & III. II. 13-44.

3. *Viṣṇu Purāṇa* III. II. 49-53.

4. Detailed calculations can be seen in *Vedic Sampatti* (Hindi) by Raghunandan Sharma published by Partap Shoorji Vallabh Das, Kutch Castle, Sandhurst Bridge, Bombay—4, Samvat, 2027. pp. 99-101. Raghunandan Sharma has not mentioned specifically the source of his calculations, but apparently the source can be either the *Purāṇas* or the astronomical *siddhāntas*.

   Also see *Manu-Smṛti* (Maniprabhā Hindi-vyākhyopetā); Chaukhamba, Sanskrit Series Office, Varanasi, 1965, p. 22. According to Āryabhaṭa I and Bhāskara, the *Sṛṣṭi Samvat* corresponding to the year 1977 A. D. would be 1,98,61,25,077. See *Āryabhaṭīya of* Āryabhaṭa edited by K. S. Shukla and K. V. Sarma; Indian National Science Academy, New Delhi, 1976, p. 9.

   And *Āryabhaṭīya of Āryabhaṭa* with the commentary of Bhaskara I and Somesvara edited by K. V. Sarma; Indian National Science Academy, New Delhi, 1976, p. XX.

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Manu, according to *Purāṇas*, is an element which presides over one *Manvantara* covering 306,720,000 years. Taking into account : the periods of transition, this duration works out to about 308,6 million years. On this basis, the first seven *Manvantaras* may be allotted the following periods of time :—

1.	*Svāyambhuva Manvantara*		1973-1665 M. Y. B. P.
2.	*Svārociṣa*	,,	1965-1356 M. Y. B. P.
3.	*Uttama*	,,	1356-1047 M. Y. B. P.
4.	*Tāmasa*	,,	1047-738 M. Y. B. P.
5.	*Raivata*	,,	738-429 M. Y. B. P.
6.	*Cākṣuṣa*	,,	429-120 M. Y. B. P.
7.	*Vaivasvata*	,,	120 M. Y. B. P. to the present day.[5]

Manvantara Theory aptly describes in symbolical language how the formation of Solar System might have taken place. Although there are many scientific theories regarding the manner of emergence of Solar System, yet all of them can be "divided into two broad categories—(1) those which favour a gradual evolutionary process and (2) those associated with hypothetical encounter of the Sun with a Star in the distant past". Manvantara Theory of Evolution is in agreement with the first category of theories and to be more exact with the Proto-planet theory.[6]

The story of *Manvantaras* is the story of creation told through symbols and my interpretation thereof presents a coherent picture of evolution of Solar System and the Earth and life thereon etc., which compares favourably with the scientific views on the subject as regards :

(a) The **sequence** of events in evolution of the Solar System.

5. Raghunandan Sharma op. cit. p. 100.

6. Proto-planet theory has taken shape from the combined efforts of astronomers, mathematicians, chemists and geologists. This new hypothesis is called the "nebular" or "protoplanet" theory. It gives unity to so many seemingly disparate details of material reality that a majority of cosmologists have become convinced that it correctly accounts for at least the broad features of cosmic evolution. —Cf. Gerald S. Hawkins; the Earth's Beginning; A chapter in 'Marvels and Mysteries of the World Around Us'; Reader's Digest Association; Pleasantville, New York, 1972, p. 12.

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(b) The formation of Solar System **thousands of millions** of years ago.

(c) The emergence of man **millions** of years ago.

(d) The ultimate **dissolution** of the Earth and the Sun.

(e) The time of emergence of **conspicuous life** in abundance.

(f) The facts that *Manvantaras* compare, in general sense, with **geological eras/periods.**

The first seven phases of evolution of Solar System which have already been witnessed as per the Manvantara Theory of Evolution are discussed as follows :—

Nebula Starts Revolving (1973-1665 M. Y. B. P.)

Svāyambhuva Manvantara is the first phase of evolution. It was preceded by a long night of 4320 million years, when there was neither Heaven nor Earth and neither day nor night. There was nothing but void which alone was everywhere.[7] Then something happened with a word of Gharr...Gharr as if the wheel of creation was started. The long night was followed by a twilight of nebula which ultimately gave rise to the formation of a huge disk of revolving nebulae. This happened just automatically without any ostensible reason. The wheel of creation, thus, started as a result of self-generating activity and, therefore, the name of this phase was given, by the authors of the *Paurāṇic* story, as *Svāyambhuva* which literally means "of self-generating."

Sun assumes self shining quality (1665-1356 M. Y. B. P.)

The second *Manvantara* is *Svārociṣa.* The word "*Svārociṣa*' literally means "of, or pertaining to, self-shining." We know that Sun is self-shining. In this phase, the revolving nebula got heated up and started burning by its own force. The disk, thus, became a self-shining object at this stage which was to develop later into the golden yellow Sun we see today.

Sun becomes golden yellow star (1356-1047 M. Y. B. P.)

In the third *Manvantara*, this self-shining object i. e. the Sun came to have the optimum size and the temperature so as to be able to maintain its family of planets. This was, apparently, the 'best' stage of development and 'chief' purpose of its formation

7. Viṣṇu Purāṇa I. II. 23.

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from the living creatures' point of view. Therefore, the authors of *Manvantara* story gave to this phase the most appropriate name of *Uttama*, meaning the 'chief', the 'highest', the 'best', since it was during this *Manvantara* that the Sun became a full-fledged Star. The *Paurāṇic* references also show a definite connection between *Uttama* and a Star, since *Dhruva*, the Pole Star has been described as the step-brother of *Uttama*.

Era of darkness begins (1047-738 M. Y. B. F.)

Tāmasa is the next *Manvantara*. The word '*Tāmasa*' means 'of darkness'. This is the phase when for the first time the phenomenon of darkness began on Earth and with reference to Earth, the occurrence of day and night began, the Earth got solidified and lost its earlier self-shining quality, it started throwing umbra, era of eclipses began and when the earth-surface also remained dark because of a constant rain of meteorities lasting for million of years.

Formation of Oceans and Mountains Etc. (738-429 M.Y.B.P.)

It the next stage, the Earth witnessed very heavy and constant rainfall lasting for millions of years, when the sky always remained overcast with clouds, when rivers, lakes, oceans and mountains and landmasses were formed, when the whirlwinds and whirl-pools started emerging and when the movement and jumping activity began on earth for the first time. This phase is named as '*Raivata Manvantara*' because the word '*Raivata*' definitely signifies movement, jumping, clouds, whirl-pools, rivers and mountains.

Emergence of Conspicuous Life in Abundance (429-120 M. Y. B. P.)

In the next *Manvantara*, the conspicuous life in abundance emerged everywhere. This was a natural sequence to the formation of oceans and phenomenon of rainfall repeating on Earth more or less after definite intervals. This phase could best be explained with reference to 'eyes' since all living animals and birds have 'eyes'. *Cakṣu* is a Sanskrit word for an eye and *Cākṣuṣa* is that which is 'pertaining to an eye'. Hence the title *'Cākṣuṣa'* was the best suited to this *Manvantara*.

Emergence ofMan (120 M. Y. B. P.)

The seventh phase (the present one) is known as *Vaivasvata Manvantara*. *Vaivasvata* means 'of *Vaivasvat*'. The word *vaivasvat*

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means the Sun. In India, Solar dynasty of kings is one of the most ancient dynasties known to history. *Purāṇas* contain geneologies[8] of kings and *Brāhmaṇas* which start with *Vaivasvata Manu*. According to the story of creation of *Purāṇas* the *Vaivasvata Manvantara* started 120 million years ago. Hence, according to the Purāṇa, man also emerged on Earth 120 million years ago. Although the Scientists estimate of antiquity of man goes only upto 3.75 M. Y. B. P.[9], it can be shown through the proved facts of science that 120 million years' antiquity for man is not entirely impossible.

Future Evolutionary Phases

Manvantara Theory peeps into future also and predicts seven more phases until the last event of dissolution of Earth and the Sun. The account of the manner of ultimate dissolution given in *Purāṇas* appears fantastically scientific in character and content. The next seven phases are named *Sāvarṇis*[10] (literally, of the same colour or form) with different prefixes. *Sāvarṇis* indicate the possibility of asexual creation of humans in future also as in the past.[11] According to the Manvantara Theory such a possibility will become a universal reality about all the human beings (and probably all conspicuous life) only after 189 million years. Then the process of mutation of this asexual creation will be continued during the future six *Manvantaras*. The new creations will retain the form of the previous creations but the process of their birth or emergence would go on changing drastically after every 309 million years or so.

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8. Amara Siṁha defined the *Purāṇa* as a work which has following five distinguishing topics :—

   (i) The creation of the universe; (ii) its destruction and renovation; (iii) the genealogies of gods and patriarchs; (iv) the reigns of the *Manus*, forming the periods called *Manvantaras* and (v) the history of the Solar and Lunar races of Kings.

9. This estimate was reported in Time Magazine, New York, dated November 10, 1975.
10. *Viṣṇu Purāṇa* III. II. 13.
11. According to *Paurāṇic* view what is going to happen in the world is the repetition of that which has already happened in the past.

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Sun to Dissolve after 2347 Million Years

The present Aeon is to last another 2347 million years after which the oceans will dry, the Earth will get burnt and its atoms scattered in the cosmos and when the Sun itself will cool down and finally get dissolved to re-emerge only after 4320 million years.[12]

Universality of Manvantara Theory

The *Manvantara*[13] story is narrated practically by all the 18 *Purāṇas* in chapters normally entitled *Sṛṣṭi-Prakarṇa* (On Creation). There is, apparently, no inconsistency as to the connotation of the *Manvantaras* in different *Purāṇas*. How old can this story be, may be indicated from the fact that for numberless generations, the *Purāṇas* could be passed on from one generation to another only through oral tradition and that there is evidence to show that some of the Purāṇas existed even in textual form as early as 5th Century B. C.[14]

Manu-Smṛti also mentions the first seven *Manvantaras*. *Gītā* refers to four preceding *Manus*. *Vedas* also speak of a few *Manus*. Even Madam H. P. Blavatsky, has discussed *Manvantaras* in detail in her "Secret Doctrine,"[15] first published in 1888.

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12. See *Viṣṇu Purāṇa* VI. III. 13-39.
13. Almost all ancient Indian astronomers like Āryabhaṭa-I, Bhaskar, Someswar, Suryadev, Yajva and Parmeshwara etc. subscribed to the Manvantara Theory. There has, of course, been a controversy whether a *Manvantara* contained 71 or 72 *Catur-Yugis* or a *Brahmā's* day has 1000 or 1008 *Mahā-Yugas*, but none has said anything against the theory of *Manvantaras* as such.
14. There can be no definite pronouncement on this, but the time cannot have been less than two centuries, considering the conditions of literature in those times, and was probably much longer. Hence *Purāṇas* must have existed at least as early as the beginning of the fifth century B. C., and this lower limit would be shifted 150-200 years earlier if a prior date be given to Apastamba. It is quite probable, therefore, that the *Matsya* existed long prior to him as indeed his citation of it indicates;

    —F. E. Pargiter; Ancient Indian Historical Tradition; Motilal Banarsidas, 1962; p. 51.
15. H. P. Blavatsky; The Secret Doctrine (The synthesis of science, religion and philosophy), Vols. I-IV; The Theosophical Publishing House, Adyar, Madras, 1971.

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Manvantara Theory and Āryabhaṭa

Āryabhaṭa, the Indian Astronomer and Scientist of Fifth Century A. D., directly supports the Manvantara Theory in his "Āryabhaṭīyam." His support is clearly borne out from the discussion that follows :

Firstly, he declared his date of birth in 'Āryabhaṭīyam' with reference to the present *Kali-Yugi* calendar[16]. *Kali-Yuga* as we know is one of the four *Yugas* of a *Catur-Yugi* or *Mahā-Yuga* which is an important sub-unit of *Manvantara*.

Secondly, Āryabhaṭa gives the durations of the *Yugas*, the number of revolutions of the planets and the Sun and the movement of Earth in a symbolic language which indicates figures through vowels and consonants just like Numerology.[17] The *Manvantara* story has been specially narrated by Āryabhaṭa in Verse Number 5 of *Gitika-pada*. The English rendering of a Hindi commentary of this verse is as follows :

> One day of *Brahmā* has 14 *Manus*. One *Manu* consists of 72 *Mahā-Yugas*. Six *Manus* of the current day of *Brahmā* have already elapsed. Twenty seven *Mahā-Yugas* of the seventh *Manu* have also passed. *Satya-Yuga*, *Treta-Yuga* and *Dvāpara-Yuga* of the 28th *Mahā-Yuga* are also over, *Kali-Yuga* started on Friday at the end of *Dvāpara-Yuga* when *Mahābhārata* was fought.[18]

It will be seen from this rendering that according to Āryabhaṭa a *Manvantara* has got 72 *Mahā-Yugas* (instead of 71 as per *Purāṇas*) and 1008 *Mahā-Yugas* (instead of 1000 as per *Purāṇas*[19]) are there in a day of *Brahmā*.[20] Āryabhaṭa does not, unlike *Purāṇas*, assume transition period between two *Manvantaras*.

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16. See Āryabhaṭīya, the Sanskrit commentary in Hindi Vyākhyā by Baldev Misra, the Bihar Research Society, Patna, 1966, page 4.

    Also see Āryabhaṭīya of Āryabhaṭa edited by K. S. Bhaskar and K.V. Sarma, Indian National Science Academy, New Delhi, 1976, pp. 95-96.
17. Baldev Misra, op. cit., p. 9.
18. Ibid., p. 6
19. *Manu Smṛti* pp. 69-70.
20. Baldev Misra, op. cit., p. 63.

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Thirdly, he says that *Brahmā's* day signifies the period during which the Sun remains in existence, and that *Brahmā's* seeing of the Sun is his day and his not seeing of the Sun is his night.[21]

Fourthly, he favours the view that time is without beginning or end and adds that the planets and stars always continue their movement in the sky.[22]

Fifthly, Āryabhaṭa like *Purāṇas* talks of a Divine Year being 360 times bigger than the year of humans. He also speaks of conjunction of all the planets at the beginning of a *Mahā-Yuga*, covering 4,320,000 years, thus giving the *Manvantara* story an astronomical base. Āryabhaṭa does not claim credit either for this story or for his treatise. He concludes his book by saying that he himself is the author of 'Āryabhaṭīyam' only in name, otherwise, it is "*Brahma-Siddhānta*", i. e. based on the principles enunciated by *Brahmā*.[23] This goes to indicate much remoter antiquity of *Manvantara* story.

Similarly, Āryabhaṭa does not claim any intuitional powers for being able to write his treatise. He specifically says that whatever has been said by him is based on calculations. This fact raises a question as to who evolved so sound mathematical formulae, when and how ? Obviously the answer lies buried in depths of time.

Conclusion

Thus there is a prima-facie case for examination of Manvantara Theory by the eminent scientists. Manvantara Theory's special status for deserving a consideration of the eminent scientists rests on two points :

(i) Manvantara Theory is based on the story of creation as given in the *Purāṇas* which are among the important Hindu scriptures and to which a presumption of truth attaches for an orthodox Hindu provided the concerned statement is not inconsistent with the *Vedas*; the *Vedas* themselves mention a few *Manus* and they do not say anything to contradict the Manvantara Theory.

21. Ibid. page 64.
22. Ibid. page 67.
23. Ibid. page 112.

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(ii) It has been supported by Āryabhaṭa, the famous astronomer and mathematician, obviously, after proper scrutiny, which fact is borne out by the fact that he questioned some of the assumptions regarding the number of *Catur-Yugis* in a *Manvantara* and the period of transition between *Yugas* and *Manvantaras*. He did so even at the risk of annoying the traditionalists one of whom, Brahmagupta, charged his treatise as being *smṛti-bahya* (opposed to the *smṛti*).

The Manvantara Theory of Solar system, thus, finds full support from Āryabhaṭa and what has been postulated or supported by Āryabhaṭa deserves to be examined by the top scientists of the world in deference to his memory and as a courtesy to his great personality. This will be a befitting tribute to him because a great significance and trust-worthiness attaches to the things supported by him. Therefore, though the Manvantara Theory of Evolution has been shown by me to be having an apparent scientific basis, Āryabhaṭa's support to it must come to us as the biggest argument in favour of its further scrutiny by the scientists for the benefit of the thinking population of the world. And, such a scrutiny by scientists will be a true homage to the unfading memory of Āryabhaṭa.*

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—Editor

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THE HOLY PLACES OF SOUTH INDIA AS DEPICTED IN THE SKANDA PURĀṆA*

by

UMAKANT THAKUR

[पूर्वतोऽनुवृत्तेऽस्थिन् निबन्धे विदुषा लेखकेन स्कद्पुराणोक्त-दक्षिणभारततीर्थानां परिचयः प्रदत्तः ।]

Gaja tīrtha : This is a shrine (reservoir) at Gandhamādana mountain (q. v.) under Setu. A bath in it has been praised much[1].

Gaṅgāpaścimavāhinī : This is a river called Gaṅgā which flows to the west. It has been described as the holiest one.[2]

Gaṅgā : This is the holiest river Gaṅgā which finds mention in several Purāṇas and treatises. Dr. Kane[3] has written a good deal on this river. Mr. Dey[4] and Dr. Law[5] have also dealth with it. However, the Sk. P.[6] mentions it as the holiest river in the three worlds. It has fifteen tributaries namely—Soṇā, Mahāndā, Narmadā, Mandākinī, Daśārṇā, Citrakūṭā, Tāmasā, Vidasā, Karabhā, Yamunā, Citrotpadā, Vipasā, Rañjanā, and Vāluvāhinī-all rising from the Ṛkṣa Pada mountain.[7] Gaṅgā flowing to the south is known as the Narmadā or the Dakṣiṇā Gaṅgā.[8]

Gaṅgā Vāhaka : This is a place of pilgrimage adjacent to Bhṛgu tīrtha at Narmadā. Gaṅgā is said to have practised penance here for over a hundred years.[9]

Garbheśvara tīrtha : This is the phallus of God Śiva near the reservoir named Jayāditya in Mahīnagara.[10]

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* Cont. from *Purāṇa*, XIX, 2, pp. 304-320.

1. Sk. Bra. Se. M. 42. 48-50
2. Sk. Ma. Kau. 13.126-127
3. Hist. Dhs. IV. 584-596
4. Geog. Dic. 61; 79
5. Hist. Geog. 77; 152
6. Sk. Ava. Revā. 4. 45-49
7. Sk. Ava. Revā. chapter 6
8. Ibid.
9. Sk. Ava. Revā. 178. 1-2
10. Sk. Ma. Kau. 56.17

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Gautameśvara tīrtha : This is the phallus of God Śiva situated on the north bank of the Revā (i. e. Narmadā). It was established by Gautama[11] who practised austerities here for thousands of years and satiated God Śiva. Thereafter he established this phallus and for this reason this is known as Gautameśvara.[12] Matsya (22.68; 193.60), Kūrma (II. 42.6-8) and the Padma (I. 20.58) Purāṇas to support the Sk. P. in the matter of location of this tīrtha.

Gautameśvara liṅga : This is the phallus of Lord Śiva on the bank of the Ahalyāsāra under Koṭitīrtha (q. v.). Gautama observed penance here and established this phallus.[13] As regards the location of Gautameśvara, Dr. Kane's[14] views are not identical with this.

Gavākṣa tīrtha : This is a reservoir on mt. Gandhamādana.[15] A mere bath therein would, it is said, save one from being condemned to hell.

Gavaya tīrtha : This is a reservoir on the Gandhamādana[16] mountain (q. v.).

Gayā tīrtha : This is one of the twenty-four sub-tīrthas[17] of Setu, where one attains spiritual knowledge by means of bathing. Gayā tīrtha of Mr. Dey[18], Dr. Kane[19] and Dr. B. C. Law[20] is different from this, because of its different location.

Gāyatrī tīrtha : This is a reservoir on the mountain Gandhamādana at Setu. It is so called because Gāyatrī, one of the two wives of Brahmā, is said to reside here.[21] Vāyu[22] (112.21) Purāṇa also refers to its name sake, but as it has been located under Gayā it is not identical with the present tīrtha.

Ghaṇācala : This tīrtha where Nṛsiṁha is said to have been residing, is situated eighty miles south of Kiṣkindha.[23] Brahma

11. Sk. Ava. Revā. 74. 1-2
12. Sk. Ava. Revā. 179. 1-3
13. Sk. Ma. Kau. 52. 23-30
14. Hist. Dhs. IV. 752
15. Sk. Bra. Se. M. P. 42. 48-50
16. Sk. Bra. Se. M. P. 2. 109
17. Sk. Bra. Se. M. P. 26. 1-5
18. Geog. Dic. 64
19. Hist. Dhs. IV. 753
20. Hist. Geog. 219
21. Sk. Bra. Se. M. 40.4
22. Hist. Dhs. 753
23. Sk. Vai. Ven. M. 39. 15, 25.

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tīrtha[24] is located on it. Eighty miles east to it flows the river Suvarṇamukharī. North to it stand Vṛṣabhācala and the lake Svāmipuṣkariṇī. On the side of this Puṣkariṇī, there seems to have been the temples of Varāha and Veṅkaṭeśa[25]. Thus it may be conjectured that Ghaṇācala is situated somewhere in the vicinity of Veṅkaṭācala.[26] Kiṣkindha[27] is said to have been located about two miles to the north-east from lake Pampa which stands near Ṛṣyamukha in the district of Bellary.[28]

Ghaṭikācala ; Besides Ghaṭikācala, Aruṇādri, Hastiśaila, and Gṛdhrādri too are sitated in the south[29] and in the vicinity of Kṣīranadī. Dr. B. C. Law refers to it and places it at Shalingur in the north Arcot district (E. I. XXVII. Pt. II. p 502).

Ghoṇa tīrtha or *Tumburu tīrtha* : This is a place of pilgrimage near Svāmi Puṣkariṇī at Veṅkaṭācala. It is also known as Tumburu tīrtha. A bath in it has been highly eulogised.[30]

Godāvarī : This is a very sacred and renowed river in south India.[31] It issues from Brahmagiri which is situated on the side of a village named Tryambaka existing at the distance of twenty miles from Nasik.[32] Its length is said to be two hundred yojanas.[33] It is called Gautamī also in the Brahma Purāṇa.[34] Dr. Kane[35] has devoted several pages in regard to it. It is the largest and longest river in south India. According to Dr. Law it rises from the western Ghats. It takes its source in the Nasik hills of the Bombay State and cuts through Andhra and a good portion of the Madras State.[36]

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24. Sk. Vai. Ven. M. 39. 26-28
25. Sk. Vai. Ven. M. 39. 26-29
26. Sk. Vai. Ven. M. chapter 39
27. Hist. Dhs IV. 768
28. Hist. Dhs. IV. 787
29. Sk. Vai. Ven. M. 1. 41-42
30. Hist. Geog. 152
31. Sk. Vai. Ven. M. 26. 1-103
    Sk. Vai. Ven. M. 22. 25-33
32. Geog. Dic. 69-70
33. Hist. Dhs. IV. 707
34. Ibid.
35. Ibid. 707-711
36. Hist. Geog. 37

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He says that it is about nine hundred miles in length. It falls into the Bay of Bengal in the district of Godāvarī.[37]

Gokarṇa kṣetra : The Sk. P.[38] says that Gokarṇa actually forms the staircase of Śivaloka. It is on the western coast about thirthy miles south of Goa in the Kumta taluka of North Konara district[39]. Brahmāṇḍa (III. 56. 7-21) Purāṇa[40] narrates that it is six miles in extent. Mr. Dey[41] observes that it is thirty miles south of Sadasheogad, which is three miles from Goa.

Gokarṇa giri : It is a mountain on which Rāvaṇa is said to have performed austerities[42]. Mr. Dey[43] identifies it with the modern Gomukhī, two miles beyond Gaṅgotri. The identification of Gokarṇa with Gomukhī[44], is supported by Dr. B. C. Law also. It is a large rock called Cow's Mouth by the Hindus from its resemblance to the head and body of that animal[45].

Gopareśvara : This phallus is situated on the south bank of the Narmadā. It is said to have been brought forth from the body of a cow ; it is very sacred and remover of all sins.[46]

Gopeśvara tīrtha : This shrine is situated on the north bank of the Narmadā[47]. One, even a sinner, if he dies at this place, is assured Śivaloka after death. The name occurs twice in the same Revākhaṇḍa, signifying everywhere the same holy place[48].

Gṛdhrādri : The name occurs in association with Aruṇādri, Hastiśaila and Ghaṭikācala in south India[49]. Mr. Dey[50], Dr. Kane[51], Dr. Law[52] and Cunningham[53] refer to its namesake which is located under Gayā and hence not identical with this.

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37. Hist. Geog. 37
38. Sk. Bra. Brahma Kh. 2. 135
39. Hist. Dhs. IV. 753
40. Ibid.
41. Geog. Dic. 70
42. Sk. Ma. Ke. 8. 44
43. Geog. Dic. 70
44. Hist. Geog. 80
45. Geog. Dic. 71
46. Sk. Ava. Revā. 73. 1
47. Sk. Ava. Revā. 174. 1
48. Sk. Ava. Revā. 162. 2 ff
49. Sk. Vai. Ven. M. 1. 41-42
50. Geog. Dic. 72
51. Hist. Dhs. IV. 755
52. Hist. Geog. 220-221
53. A. G. page 534

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Haṁsa tīrtha : This shrine is situated at the Narmadā. It is so called because the swan practised penance here for becoming the conveyance of Brahmā. One who, after bathing in this reservoir, offers gold as a gift, it is said, would be released from all sins and attain Brahmaloka[54]. The Matsya (193.72) Purāṇa also refers to it assigning to it, however, the same location.

Haṁseśvara tīrtha : This is a reservoir situated on the south bank of the Revā. It is four miles from the Matṛ tīrtha. It is said that Haṁseśvara removes one's mental depression[55].

Hanumat kuṇḍa : This is one of the twenty-four sub-tīrthas of Setu[56] on the mount Gandhamādana. It is said that after having killed the demons when Rāma and others returned to the Gandhamādana mountain, Hanuman made a kuṇḍa here which was called after his name. It is believed to be a sacred place which would alleviate one's sorrow and confer on him svarga as well as mokṣa (salvation). Dr. Kane[57] locates it under Godāvarī on its north bank.

Hara tīrtha : This is a pit (kuṇḍa) on the Gandhamādana mountain at Setu. It was made by the monkeys[58].

Hastiśaila : This is a hill situated in south India. The name occurs in association with Aruṇādri, Gṛdhrādri and Ghaṭikācala (q. v.)[59]. The river Suvarṇamukharī stands forty miles north of it, on the north bank of which exists Kamalasarovara. The Veṅkaṭācala stands five miles to the north of Kamalasāra. Thus it may be located to the south of Veṅkaṭācala[60] at a distance of about forty-five miles from it.

Indra tīrtha : This is a place of pilgrimage situated on the south bank of the Narmadā[61].

Jabali tīrtha : This is a reservoir on the Veṅkaṭādri (q. v.) said to be sacred and purifier of all sins[62]. A bath in it has been

54. Sk. Ava. Revā. 196. 1-2
55. Sk. Ava. Revā. 221. 1-2 ff
56. Sk. Bra. Se. M. 15. 2, 3, 46, 48
57. Hist. Dhs. IV. 755
58. Sk. Bra. Se. M. 42. 49-50
59. Sk. Vai. Ven. M. 1. 41-42
60. Sk. Vai. Ven. M. 1. 42-46
61. Sk. Ava. Revā. 118.1
62. Sk. Vai. Ven. M. 25. 1-2

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highly praised. It is said that a Brāhmaṇa named Durācāra after bathing in it was released[63] of the bondage of the world. It may not be identical with Jabali tīrtha of Dr. B. C. Law[64].

Jalasayi or Vaiṣṇava tīrtha : This shrine is situated on the north bank of the Revā. After killing the demons Viṣṇu is said to have slept here[65]. He is also further said to have washed his Sudarśana in the sacred water of the river Revā[66] and purified all its sins and made it pure and taintless.

Jamadagni tīrtha : This shrine is located on the bank of the Narmadā[67].

Jaleśvara tīrtha : This is the phallus of Lord Śiva in Bhṛgukaccha (q. v.) on the bank of the Narmadā. It is also known as Kālāgni-rudra. This is said to be the first phallus of Lord Śiva. It alleviates, it is said, all sins and troubles and appeared in the place where it is situated in order to purify the place of all sins. Among the other Purāṇas, only the Matsya Purāṇa (186.15) refers to it as such.[68]

Jaṭa tīrtha : This is a pit. It is one of the twenty-four sub-tīrthas under Setu. Dr. Kane's[69] Jaṭa tīrtha is not, however, identical with this.

Jayavarāha : This is a reservoir on the north bank of the Narmadā, said to be the destroyer of all sins[70]. Here stand all ten incarnations viz. Matsya, Kūrma, Varāha, Nṛiṁha, Vāmana, Rāma, Parāsurāma, Kṛṣṇa, Buddha and Kalki[71].

Jyotiṣmatīpurī : This is the place on the south bank of the Revā[72] where Rāma is said to have performed austerities for twenty-four years with Lahṣmaṇa to assist him.

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63. Sk. Vai. Ven. M. 25. 1-40
64. Hist. Geog. 317
65. Sk. Ava. Revā. 90. 1-2
66. Ibid.
67. Sk. Ava. Revā. 218. 1
68. Sk. Ava. Revā. 187. 1
69. Hist. Dhs. IV. 758
70. Sk. Bra. Se. M. 2. 107
71. Hist. Dhs. IV. 759
72. Sk. Ava. Revā. 151. 1

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Kahloḍī tīrtha : It stands on the north bank of the Revā.[78] It is said to have been established by the sages for the benefit of all beings.

Kalhoḍi : This is situated on the bank of the Revā. It is said to have become a well known tīrtha on account of the fact that even the sacred Gaṅgā, to purify herself, come there, assuming the form of an animal. This is a rare and extremely sacred tīrtha and very much eulogised by the Lord Śiva himself.[74]

Kālakāleśvara : This shrine in situated on the south bank of the Narmadā. Lord Śiva established this place and hence it gained fame.[75]

Kāleśvara tīrtha : This shrine is situated on the south bank of the sacred river Narmadā.[76] The Matsya Purāṇa[77] (191.85) refers to it under Narmadā which may be identical with this.

Kalyā (river) : This is a river near the holy river Suvarṇamukharī, said to be as holy as the Kalindī and the Jāhnavī.[78] The Kalyā issues from Vṛṣabhācala.[79] The Kalyā is praised as the best of all the rivers. Both the banks of this river are said to have been thickly covered with trees and creepers of various types and are a very comfortable place for hermits whose āśramas abound in this place. The Veṅkaṭācala[80] is said to be at a distance of half a yojana north from the confluence of Suvarṇamukharī and Kalyā, the hight of which is one yojana.

Kāmada tīrtha : This is a reservoir on the bank of the Narmadā[81] where if an ugly looking man or woman or a couple lacking conjugal harmony and happiness bathe, they become at once good looking or attain conjugal happiness. The worship of Umā and Rudra has been highly eulogised there.[82]

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73. Sk. Ava. Revā. 151. 4
74. Sk. Ava. Revā. 84. 22-23
75. Sk. Ava. Revā. 119. 1
76. Sk. Ava. Revā 93. 1-3
77. Sk. Ava. Revā 154. 1
78. Sk. Ma. Ke. 7. 29
79. Hist. Dhs. IV. 761
80. Sk. Vai. Ven. M. 35. 1
81. Sk. Vai. Ven. M. 35.2-3
82. Sk. Vai. Ven. M. 35.11-12

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Kamalasarovara : This is a pond situated on the north bank of the river Suvarṇamukharī, which is located forty miles north to Hastiśaila[83] (q. v.) and about five miles to the south of Veṅkaṭācala. Thus its location is obviously five miles to the south of Veṅkaṭācala.[84] At this tank stands a temple with the images of Kṛṣṇa[85] and Rāma together.

Kambukeśvara : This shrine is situated at Narmadā. It is named after Kambu, who is said to have been a descendant of Hiraṇyakaśipu in the fifth generation.[86]

Kameśvara : This is the phallus of God Siva on the bank of the Narmadā, where Gaṇeśa is said to have achieved his goal.[87]

Kaṇakhala tīrtha : This shrine is situated at Narmadā, where Garuḍa is said to have worshipped God Śiva and performed austerities.[88] The Matsya Purāṇa (183.69)[89] and the Padma Purāṇa (1.20.57) concur in this description and location of this tīrtha with the Skanda Purāṇa. Mr. Dey's[90] Kaṇakhala as well as that of Dr. Law[91] differ from the Kaṇakhala of Skanda Purāṇa.

Kañcana sāra or Padma sāra : This is a bank situated at Veṅkaṭācala[92] and is said to be very sacred.

Kāñcīpurī or Kāñcī : In this sacred city under the Ekāmra on the bank of the Suvarṇamukharī[93] there is a famous temple dedicated to God Śaṅkara who is called Kālahasti and was said to have been worshipped by Vyāsa Himself. Goddess Kāmākṣī performing penance in this city is said to have embraced Kālahasti Śaṅkara, who still bears the marks of her bangles.[94] Penance performed

83. Sk. Ava. Revā. 106.19.
84. Sk. Ava. Revā. 106.2
85. Sk. Vai. Ven. M. 1.43-44
86. Sk. Vai. Ven. M. 43.46
87. Sk. Vai. Ven. M. 9.20.
88. Sk. Ava. Revā. 120.1-25; Sk. Ava. Revā. 71.1-2; Sk. Ava. Revā. 186.1
89. Hist. Dhs. IV. 762
90. Geog. Dic. 88
91. Hist. Geog. 83, 317
92. Sk. Vai. Ven. M. 9.96-111; 10.1-3
93. Sk. Ma. A. ch. M. U. 2.40
94. Sk. Ma. A. ch. M. U. 2.41

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here is said yield unlimited reward.[95] Mr. Dey[96] identifies it with Cañjeevaram, the capital of Draviḍa or Cola which is situated on the river Palar, forty-five miles south-west of Madras. This portion was formerly called Toṇḍa Maṇḍala.[97] Dr. B. C. Law[98] also states likewise. Huen Tsang reports that Kāñcī was about five and one half miles in circuit and it comprised eighty Deva-temples during this time.[89] This city is full of temples and shrines. It finds mention in several Purāṇas and inscriptions. The Brahmāṇḍa Purāṇa[100] (IV. 19.15) identifies it with one of the two eyes of Lord Śiva, the other one being identified with Kāśī and calls Kāñcī and Kāśī as Vaiṣṇavakṣetras but dominated by the influence of Śiva and the Śaivites.

Kapali tīrtha : This is shrine at the Narmadā.[101]

Kapi tīrtha : This reservoir is situated on the mount Gandhamādana, which was said to have been constructed by the Kapis (the monkeys) after the assasination of Rāvaṇa and other demons.[102] One who takes bath in it, with faith and devotion is said to achieve salvation[103], alleviating all the sins committed by him.

Kapi tīrtha or Hanumanteśvara : This is the phallus of Lord Śiva situated near the Somanātha tīrtha on the south bank of the Narmadā. Hanuman is said to have practised asceticism here.[104] It is said that the very name of their tīrtha is capable to purify one of the sins committed by him by racial mixture or un-authorised intercaste matrimonial relations.[105]

Kapila tīrtha : This is situated on the north bank of the Narmadā. A bath and gift of Kapila (cow) here have been highly

95. Sk. Ma. A. ch. M. P. 3.60
96. Geog. Dic. 88
97. Ibid.
98. Hist. Geog. 161
99. Ref. by Dr. Kane, Hist. Dhs. IV. 711
100. Ref. by Hist. Dhs. IV. 712
101. Sk. Ava. Revā. 214.2
102. Sk. Bra. Se. M. 39.1-2
103. Sk. Bra. Se. M. 39.4
104. Sk. Ava. Revā. 84.12-14
105. Sk. Ava. Revā. 83.117

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eulogised.[106] Mr. Dey[107] mentions Kapila as a river and not as a tīrtha. The Kapila tīrtha of Dr. Kane is a different one and it may be identical with the Kapila tīrtha referred to in the Matsya (193.4)[108], the Kūrma (II. 41.93-110), and the Padma (I.17.7) Purāṇas and in the Vanaparva (83.47) of the Mahābhārata.

Kapila tīrtha : This is a shrine said to have been established by Kapila himself.[109] It is situated on the bank of the Narmadā. Dr. Kane[110] on the strength of the Kūrma Purāṇa (I.35.9) locates a Kapila tīrtha under Vārāṇasī, which is obviously different from this tīrtha.

Kapileśvara tīrtha : This is a temple with the phallus of Lord Śiva established by the sage Kapila, who is said to have observed penance here for several years.[111] It is situated on the bank of the Bahūdaka kuṇḍa.[112]

Kapileśvara liṅga : This shrine is situated on the north bank of the Narmadā in the middle of Bhṛgukṣetra. The Padma Purāṇa[113] (II. 85.26) also refers to it as such.

Karabhā (river) : This is one of the fifteen tributaries[114] of the river Gaṅgā. All of them have originated from God Rudra and they take their rise from Ṛkṣāpada mountain (q. v.). The river Karabhā[115] is so called because she brilliantly shines while she flows on as the moon shines at night with her flowing rays.

Karañja tīrtha : This is a reservoir on the bank of the Narmadā. A dip in this is believed to be enough to purify one of all sins.[116] The Matsya P. (190.11)[117] agrees in its description of this tīrtha with the Sk. P.

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106. Sk. Ava. Revā. 39.1; 119.2-3
107. Geog. Dic. 90
108. Ref. by Dr. Kane, Hist. Dhs. IV. 764
109. Sk. Ava. Revā. 88.1
110. Hist. Dhs. IV. 764
111. Sk. Ma. Kau. 45.2-3
112. Sk. Ma. Kau. 46.1
113. Hist. Dhs. IV. 764
114. Sk. Ava. Revā. 4.45-49
115. Sk. Ava. Revā. 6.43
116. Sk. Ava. Revā 105.1
117. Hist. Dhs. IV. 764

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DEVĪLIṄGA : A NOTE*

Padma Purāṇa, Sṛṣṭi Khaṇḍa, 61.57 seems to contain an 'apax legomenon' of the whole Sanskrit literature, which deserves some attention. The śloka runs as follows :

देवीलिङ्गेषु सर्वेषु कृत्वा देवगृहं नरः ।
सुरत्वं प्राप्नुयाल्लोके देव्याः सर्वसुखोद्भवे ।।[1]

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* The Purāṇa-s quoted in this note will be according to the following editions :

Agni Purāṇa : edited by Baladeva Upādhyāya, The Kashi Sanskrit Series, No. 174, Vārāṇasī, 1966.

Kālikā Purāṇa : edited by Biswanārāyaṇa Śāstrī, The Jaikrishnadas Krishnadas Prachyavidyā Granthamālā, No. 5, Vārāṇasī, 1972.

Kūrma Purāṇa, Crit. ed. by A. S. Gupta, All India Kashiraj Trust, Vārāṇasī, 1971.

Padma Purāṇa, Gurumaṇḍala Granthamālā, No 18, Calcutta, 1957.

Bṛhannāradīya Purāṇa : edited by Hrishikesha Shastri, Chaukhamba Amarabhāratī Granthamālā, No. 3, Vārāṇasī, 1975 (2nd ed.)

Bhaviṣya Purāṇa, Śrī Veṅkaṭeśvar Steam Press, Bombay, 1959 (rep.).

Mārkaṇḍeya Purāṇa : edited by Jivānanda Vidyāsāgara Bhaṭṭācārya, Calcutta, 1876.

Liṅga Purāṇa: Gurumaṇḍala Granthamālā, No.16, Calcutta, 1960.

Vāmana Purāṇa : Crit. ed. by A. S. Gupta, All-India Kashiraj Trust, Vārāṇasī, 1967.

Skanda Purāṇa : Gurumaṇḍala Granthamālā, No. 20, 1965.

1. The word '*devīliṅgeṣu*' besides being present in all the printed editions of the Purāṇa, is available also in MS No. 14366 of Saṁpūrnānanda Saṁskṛta Viśvavidyālaya of Vārāṇasī; for further details see : *A descriptive Catalogue of the Sanskrit MSS acquired for and deposited in the Government Sanskrit College Library Sarasvati Bhavan, Varanasi during the years 1791-1950*, edited by K. Shukla, Vārāṇasī, 1957, vol. IV.

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The word to be examined is the first one, where the two terms *devī* and *liṅga* form the compound *devīliṅga*. Its interpretation does not seem to present any difficulty; here the word *liṅga* can be regarded as synonym of *pratimā*, *mūrti* and the like; and *devī* is a goddess. The compound, therefore, would mean *an image of a goddess*. The word, however, should be more accurately examined as it appears to be a *unicum* and it may at first be somewhat difficult to perceive all its resonances or echoes.

Of the two terms that enter in the compound, the word *devī* is easy, its meaning is clearly the usual one. It is the word *liṅga*, that should be closely investigated before we can inquire concerning its relation with *devī*. A first approach could be done by considering its etymology. Monier-William's statement that *liṅga* is possibly connected with the root 'lag' from which the word 'lakṣaṇa', meaning characteristic, is also derived, coincides with the Sanskrit tradition :

लिङ्गम्—लिङ्ग्यते अनेन इति ।[2]
लिङ्गत्वाल्लिङ्गमित्युक्तं सदेवासुरकिन्नरैः ।[3]

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2. See : Rādhākāntadeva, *Śabda Kalpadruma*, Vārāṇasī, 1962 (rep.) s. v, liṅga, p. 217.

3. Skanda Purāṇa, quoted in Vīramitrodaya, Lakṣaṇaprakāśa as mentioned by *Śabda Kalpadruma*, op. cit., s. v. liṅga, p. 221. In fact Mitra Miśra, *Vīramitrodaya*, Lakṣaṇaprakāśa, Benares, 1916, p. 590 writes :

लीनत्वाल्लिङ्गमित्युक्तं सदेवासुरकिन्नरैः ।

which is in tune with other definitions of liṅga : see, for instance :

लिङ्गं भूतानि लयमस्मिन् गच्छन्तीति लिङ्गम् ।
तदुक्तं सुप्रभेदे ।
लयं गच्छन्ति भूतानि संहारे निखिलं यतः ।
सृष्टिकाले पुनस्सृष्टिं तस्माल्लिङ्गमुदाहृतम् ॥

(T. A. Gopinatha Rao, *Elements of Hindu Iconography*, New York, 1968 (rep.), vol. 2 part II, Appendix B, p. 3) cfr also *Liṅga P.* I. 19.16 ab; *Skanda P.*, Maheśvara Khaṇḍa, I.6.29-30; 7.24;20.11-12 etc. The word *layana*, however, is interpreted in the sense of abode in Skanda Purāṇa as quoted by *Śabda Kalpadruma*, op. cit., s. v. liṅga, p. 221:

आकाशं लिङ्गमित्याहुः पृथिवी तस्य पीठिका ।
आलयः सर्वदेवानां लयनाल्लिङ्गमुच्यते ॥

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Because of its broad connotation as apparent in the etymology above, *liṅga* can apply to several objects, which at first glance might seem quite unrelated. This is evident by the long list of meanings given in Monier-Williams' dictionary. Yet in all the plethora of meanings the word *liṅga* keeps the fundamental significance conveyed by its root, i. e. *characteristic mark*. Among the uses of the word one is particularly relevant to us, namely the compound *strīliṅga* which is a grammatical term and means *feminine*.

If we now consider the broad connotation of the word *liṅga* and its fundamental significance, as well as the possibility of its being united with the term *strī*, we should not wonder at seeing it in *devīliṅga*. Although such a compound theoretically had a chance of becoming commonly used, it seems to be available in no Sanskrit work except for the quoted śloka. To understand better this strange fact, I shall first examine the context, i. e. the adhyāya in which the word *liṅga* is used and then I shall study the specific religious and technical significance of the compound *devīliṅga*.

1. The context : Sṛṣṭi Khaṇḍa, 61

Sṛṣṭi Khaṇḍa, 61—in that section relevant to our study—deals with two specific topics : the merits one gains :

a. by building a temple to any one of the five deities of the pañcāyatana group and

b. by performing specific rites with the images representing those very deities.

The first topic (a) is more interesting for two reasons; first because we find in it the compound *devīliṅga* we are studying, and secondly because the word *liṅga* is here used in compounds that have a parallel structure to the one we are interested in. While dealing with these two topics the adhyāya employs the word *liṅga* not less than 15 times, thereby providing an excellent opportunity to discover the actual background for our understanding of the compound *devīliṅga*.

a. The first part of the adhyāya introduces the five gods of the pañcāyatana group, namely Viṣṇu, Śiva, Devī, Gaṇapati and Sūrya. The first three deserve special attention.

VIṢṆULIṄGA :

प्रासादं कुरुते यस्तु विष्णुलिङ्गस्य मानवः । 46 ab ।
....कृत्वा च विष्णुसायुज्यं समाप्नोति नरोत्तमः ।
तथैव प्रतिमां कृत्वा हरेरन्यतरस्य च ।। 49 ।।

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Viṣṇuliṅga is here parallel to *pratimā harer* (śl. 49 cd) and means image of Viṣṇu; an indication that the two expressions are synonymous. The connection between Viṣṇu and liṅga is not new; we find it, for instance, in *Kūrma Purāṇa* II. 39.59-60 :

ततो गच्छेत राजेन्द्र लिङ्गो यत्र जनार्दनः ।
तत्र स्नात्वा तु राजेन्द्र विष्णुलोके महीयते ।।

यत्र नारायणो देवो मुनीनां भावितात्मनाम् ।
स्वात्मानं दर्शयामास लिङ्गं तत् परमं पदम् ।।[4]

ued in *Bṛhannāradiya Purāṇa* 6.41 ab:

हरिरूपधरं लिङ्गं लिङ्गरूपधरो हरिः ।[5]

Moreover among the kinds of svayambhuliṅgas one is known as *Vaiṣṇava liṅga* :

स्वयम्भुलिङ्गमित्युक्तं तच्च नानाविधं मतम् ।
शङ्खाभमस्तकं लिङ्गं वैष्णवं तदुदाहृतम् ।।[6]
चतुर्वर्णमयं वापि वैष्णवं जायतेऽग्रतः ।
वैष्णवं चक्रशङ्खाङ्कं गदाब्जादिविभूषितम् ।।[7]

So in our text *Viṣṇuliṅga* could mean 'image of Viṣṇu', 'aniconic image of Viṣṇu' or 'Vaiṣṇava liṅga'. The first meaning applies here and not the other ones. It appears from the context and specially from the parallelism with *pratimā harer*.

We should, however, note that although *liṅga* and *pratimā* are used here as synonyms, they usually keep their own separate meaning, (see, for instance, Agni Purāṇa 102. 30) particularly in technica literature dealing with the building of statues :

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4. See also II. 44.50:
(पूजयेत्)....नारायणं जगद्योनिमाकाशं परमं पदम् ।
तल्लिङ्गधारी नियतं तद् भक्तस्तदपाश्रयः ।।
5. Note that *liṅga* in the first part of the śloka refers to Śiva, according to the context, thereby implying the meaning of *Śiva liṅga* in its śivaitic significance i. e. aniconical image. Therefore also in the second part *liṅga*, here referring to Viṣṇu, might mean aniconical image.
6. Śaivasiddhāntaśekhara quoted in *Vīramitrodaya*, op. cit., p. 594
7. Kālottara quoted in *Vīramitrodaya*, op. cit., p. 596

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तदर्थं शिवलिङ्गं वा प्रतिमां वा शिवस्य तु ।
कुर्याद् इत्यादि ।[8]
शैलीप्रतिमाथवा लिङ्गम् ।[9]
लिङ्गं वा प्रतिमा वापि पिण्डिका वा विशेषतः ।[10]

etc.

ŚIVALIṄGA :

शिवलिङ्गे तु प्रासादं कारयित्वा स्वशक्तितः ।
यदुक्तं विष्णुलिङ्गे तु तज्ज्ञेयं शिववेश्मनि ॥53॥
हरस्य प्रतिमां यश्च कृत्वा देवगृहे नरः ।
सुलिङ्गां वा सुरूपां वा कल्पकोटिं वसेद् दिवि ॥56॥

The meaning of the word *liṅga* oscillates here between ***image*** and *liṅga* in its technical sense. Such a wavering significance is not uncommon as we shall see below; for instance :

निष्कलं सकलं मिश्रं लिङ्गं चेति त्रिधा मतम् ।
निष्कलं लिङ्गमित्युक्तं सकलं वेरमुच्यते ॥[11]

The parallelism between *Śivaliṅga* and *Harasya pratimā* seems to imply that here also, as in the case of Viṣṇuliṅga, the difference between *liṅga* and *pratimā* is overlooked. The author is concerned more with the merits one acquires by building a specific temple than with the nuances of words.

DEVĪLIṄGA :

देवीलिङ्गेषु सर्वेषु कृत्वा देवगृहं नरः ।
सुरत्वं प्राप्नुयाल्लोके देव्याः सर्वसुखोद्भवे ॥57॥
तथैव प्रतिमायाश्च देव्याः प्रासादमुत्तमम् ।
नियुक्तं कल्पकोटीनां स्वर्लोकमेति मानवः ॥61॥

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8. Kāmika II. 66.12 cd quoted in *Rauravāgama*, edition critique par N. R. Bhatt, Pondicherry, 1972, vol. II, Kriyāpāda, p. 36 fn. 10
9. Varāhamihira, *Bṛhatsaṁhitā*, Vāraṇasī, 1959, 60.5 d
10. *Rauravāgama*, op. cit., 44.8
11. *Mayamata*, traite sanskrit d' architecture. Edition critique, Traduction, Notes par Bruno Dagens, Pondicherry, 1976, II. 33.1

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Here also, as in the previous two cases of Viṣṇu and Śiva, the parallelism between *devīliṅga* and *devyāḥ pratimā* induces us to interprete *liṅga* as *image*. The author had used the word *liṅga* in the sense of *pratimā* or *mūrti* since the first ślokas of the adhyāya; he continued also in the case of *devī*, perhaps without realizing that he was writing a very rear word.

The adhyāya further speaks of temples built in honour of Gaṇapati and Sūrya without using the word *liṅga*. *Viṣṇuliṅga*, *Śivaliṅga* and *Devīliṅga* are three compounds in which the meaning of the word *liṅga* remains constant and is to be understood in the same manner as that meaning given in some technical treatises on mūrti-s. The logic of the adhyāya would have required also such words as Gaṇapatiliṅga and Sūryaliṅga. But the author, who had adventured in writing *devīliṅga* did not proceed further as to create other unusual compounds. However, he connected both Gaṇapati and Sūrya directly with '*liṅga*' in śl. 129 (see below).

b. The second part of the adhyāya we are studying, while dealing with the results obtained by performing rites to the above mentioned images, repeats the word *liṅga* several times and gives it a meaning which oscillates, as we have seen in a previous case between image and Śiva's liṅga. The following two śloka-s will suffice to demonstrate :

सकृत् प्रदक्षिणं कृत्वा शम्भुलिङ्गेषु पण्डितः ।
दिव्यं वर्षशतं पूर्णं स्वर्गमेति नरोत्तमः ॥ 90 ॥
गोष्ठे चतुष्पथागारे विष्णोर्मन्त्रं शिवस्य च ।
गणपतेश्च सूरस्य लिङ्गेऽनन्तफलं भवेत् ॥ 129 ॥

In the first case *liṅga* seems to refer to *Śiva's liṅga* in its technical, i. e. śivaitic meaning. In the second it is employed as a synonym of *pratimā* or *mūrti*, as it is related with Gaṇapati and Sūrya also. The oscillation in meaning is not peculiar to our text. Bruno Dagens writes that in the Mayamata 'the word liṅga is used (...) simultaneously in its original meaning ("sign", "mark") and in its derived śivaitic meaning'.[12] Such a remark can apply to Sṛṣṭi Khaṇḍa, 61 and to other texts also, as for instance, Liṅga Purāṇa I. 5cd:

12. *Mayamata*, op. cit., Deuxieme partie, p. 562; see also *ib.* II. 33 fn. 2

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प्राह नारायणो नाथं लिङ्गस्थं लिङ्गवर्जितम् ॥

or Kūrma Purāṇa II. 11. 97:

सर्वं लिङ्गमयं ह्येतत् सर्वं लिङ्गे प्रतिष्ठितम् ।
तस्माल्लिङ्गेऽर्चयेदीशं यत्र क्वचन शाश्वतम् ॥

Sometimes the word *liṅga* is even used as a philosophical term in śivaitic circles to describe the essence of *Śiva, Pradhāna, Viśvam* etc.[13] If we keep in mind that *pradhāna* is a synonym of *prakṛti* and *śakti*, i. e. *devī*, we have a hint of the special relation existing between *devī* and *liṅga*.

2. Devīliṅga

Although *devīliṅga* seems to be an 'apex legomenon', nevertheless there are several juxtapositions of the two concepts forming that compound, namely *devī* and *liṅga*.

A *devī* is sometimes described as being *liṅginī*,[14] i. e. the one that has good marks or characteristics (*liṅga-s*). *Devī* and *liṅga* are also united in the usual representation of *liṅga-s*, in which *devī* is in the form of *yoni* or *pīṭha* and is interpreted as the *altar of liṅga*:

लिङ्गवेदी महादेवी लिङ्गं साक्षान्महेश्वरः ॥[15]

A deeper connection between the two concepts is implied by the following śloka :

लिङ्गस्थां पूजयेद् देवीं पुस्तकस्थां तथैव च ।
स्थण्डिलस्थां महामायां पादुकाप्रतिमासु च ॥[16]

In this śloka the *devī* is supposed to be present in a *liṅga*, which cannot be understood here as meaning *pratimā*, because such a word is used in *d*. Here *liṅga* refers to Śiva's *liṅga* itself or perhaps to an aniconic representation of the goddess, which representation is similar or parallel to the *liṅga* for Śiva. J. N. Banarjee[17] speaks of aniconic representations of *devī*, kinds of aniconic stones or *svayambhumūrti-s* of the goddess, attested in the 7th cent. A. D. In this way the *devī* cult appears to be

13. See *Kūrma P.* II. 11.98; *Liṅga P.* I. 3.1-8 etc.
14. See *Śabda Kalpadruma*, op. cit., s. v. devī, p. 746
15. *Liṅga P.* I. 19.15 cd
16. *Kalika P.* 58.31
17. *Development of Hindu Iconography*, Delhi, 1974 (3rd ed.), p. 84

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parallel to the *liṅga* cult even in its external shape of *mūrti*, which is described as *liṅga*, just as its male counterpart, Śiva.

According to the *Liṅgārcana tantra* quoted in Śabda Kalpadruma[18], Sadāśiva with his śakti is described as *Śivaliṅgaka*, where *liṅga* i.e. the external mark, stands for *śakti* or *devī*:

शक्तिसंयोगमात्रेण कर्मकर्ता सदाशिवः ।
अत एव महेशानि पूजयेच्छिवलिङ्गकम् ॥

A complete identification of *devī* and *liṅga* is found in *Liṅga Purāṇa* I. 17.5 cd :

प्रधानं लिङ्गमाख्यातं लिङ्गी च परमेश्वरः ।

Pradhāna is Prakṛti i.e. devī. *Devī* is thus identified with *liṅga*, which in the context of *Liṅga Purāṇa* I. 17 is both anything having an origin (śl. 5) and the column of fire that appeared between Brahmā and Viṣṇu (śl. 33) at the time of their contest concerning who was the greatest god. Even clearer is *Vāmana Purāṇa's*[19] statement :

स्थापयामास देवेशो लिङ्गाकारां सरस्वतीम् ॥

which is equivalent to *Bhaviṣya Purāṇa* III. 2.4.13, 61 ab.

नमो नमो जगन्मातर्मम कार्यप्रदायिनि ।
त्रिलिङ्गजननी त्वं वै वर्णमूर्तिः सनातनी ॥13॥
···माया लिङ्गस्वरूपिणी । 61 ab

This last expression is the exact correspondent of *Liṅgasvarūpin* referred to Śiva in *Skanda*, Maheśvara Khaṇḍa 20.7. *Devī* and *liṅga* then had several times been put in direct relationship: when *liṅga* meant simply a *mark*, when it conveyed the idea of *divine image* or more technically *Śiva's liṅga* and finally when it implied the meaning of *Pradhāna*. The parallelism among them is so narrow that even on a practical ritual level *aniconic stones* can represent *Śivaliṅga* and *stones blocks* are venerated as *devī's svayambhumūrti-s*. Devī is *viśvasya bījam*, like Śiva and together with Śiva she is the cause of all the Śivaliṅga-s in heaven, on hearth and in the underworld.[20]

18. *op. cit.*, s. v. liṅga, p. 221
19. Sa. Mā. 19.4 cd
20. कृत्वा सम्पूर्णरमणं सती च त्यक्तमैथुना ।
उत्थानाय मनश्चक्रे उभयोस्तेज उत्तमम् ।
पपात धरणीपृष्ठे तैर्व्याप्तमखिलं जगत् ॥

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४. **भगवतीगीता** (देवीभागवते सप्तम स्कन्धे अ० ३१-४०)

देवान् प्रति देव्या वर्णिता। अत्रात्मतत्त्वनिरूपणं, देव्या विश्वरूप-दर्शनं, ज्ञानस्य मोक्षार्थित्वं, ब्रह्मतत्त्वं, देव्या महोत्सवव्रतानि, देवी भक्तिमहिमा, भगवतीपूजनं, ब्रह्मपूजाविधानं च वर्णितम्।

५. **यमगीता** (विष्णुपुराण अंश ३, अ० ७)

नकुलभीष्मसंवादमुखेन वर्णिता, श्रीविष्णुमहिमा, विष्णभक्तानां लक्षणं च वर्णितम्।

६. **रामगीता** (ब्रह्माण्डपुराणान्तर्गताध्यात्मरामायणस्योत्तरकाण्डे सर्ग ५)

उमामहेश्वरसंवादे लक्ष्मणरामयोः संवादमुखेन वर्णिता। ज्ञानेनाविद्यानाशपूर्वकं ब्रह्मतत्त्वसाक्षात्कारोपायाः, अन्ते फलस्तुतिश्च वर्णिता।

७. **रुद्रगीता** (वाराहपुराण अ० ७०-८९)

रुद्रागस्त्ययोः संवादमुखेन वर्णिता। अत्र त्रिदेवानां भेदराहित्यम्। नारायणस्य श्रेष्ठत्वं, रुद्रस्य पाशुपतशास्त्रकरणं, कलियुगीया विषयाः, गौतमवृत्तान्तः, गोदावर्युत्पत्तिश्च। ततश्च भवनकोशवर्णनम्। पुष्पिका—इति श्रीवाराहपुराणे रुद्रगीतासु·····(वेंक० प्रे०)

८. **व्यासगीता** (कूर्मपुराण ऊपरि भागे अ० १२-३०)

नैमिषीयमहर्षीणां सन्निधौ व्यासोक्ता। वर्णाश्रमधर्मनिरूपणं, तिथि-नक्षत्रपरत्वेन श्राद्धकरणे फलानि, विविधदानानि, दानमहत्त्वं, तत्तदभीष्टसिद्धये तत्तदेवपूजा, आह्निककर्म, यतिधर्मः, प्रायश्चित्तानि, प्रसङ्गात्कपालमोचनतीर्थवृत्तान्तः, पतिव्रतामाहात्म्यं, तत्प्रसङ्गे सीता-चरितवर्णनं च (द्र० काशिराजन्याससंस्करणे पुष्पिकापाठान्तरे)

९. **शङ्करगीता** (विष्णुधर्मोत्तर प्रथमखण्डे अ० ५१-५६) वेंक० सं०

परशुरामशङ्करसंवादमुखेन वर्णिता। अत्रादौ हिरण्याक्षवधः; बलिवा-मनवृत्तान्तः, विष्णोर्विभूतिवर्णनं विष्णोराराधनयासकलमनोरथ-सिद्धिः, केशवतुष्टिकरनानाकर्माणि, वारनक्षत्रतिथिपरत्वेनोपवास-स्तत्फलं च, श्रवणद्वादशीमहत्त्वं, स्वाध्यायः, योगस्य विषयाश्च वर्णिताः।

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१०. शिवगीता (पद्मपुराणान्तर्गत षोडशाध्यायात्मिका)

सूतर्षिसंवादे—सीताविरहिताय श्रीरामचन्द्राय दण्डकारण्ये शिवेनोपदिष्टा। अत्र भगवतो महेश्वरस्य विभूतिवर्णनं, महेश्वरस्य विश्वरूपं दृष्ट्वा रामचन्द्रकृतास्तुतिः। पाञ्चभौतिकदेहस्योत्पत्त्यादिवर्णनं, देहजीवयोःस्वरूपं, पापपुण्यवशाद् जीवस्य विविधा गतयः, भगवद्भक्तिः, ज्ञानजपध्यानादिवर्णनं च।

पुष्पिका—इति श्रीपद्मपुराणे शिवगीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे श्रीशिवराघवसंवादे·····(मुद्रित जगद्धितेच्छु नाममुद्रणालये शक सं० १८०७)

११. हंसगीता (विष्णुधर्मोत्तरे तृतीय खण्डे अ० २२६-३४२) वेंक० प्रे० हंसरूपिनारायणेन मुनीनां कृत उपदिष्टा। धर्मसदाचारयोः विविधाङ्गानां विशेषेण वर्णनं। योगस्य प्रतिपादनं, विविधदानानि, यतिधर्म निरूपणं, विष्णोः महत्त्वं, विष्ण्वालयसंमार्जनलेपनादिफलं, विष्णुस्तवः, विष्णोः विश्वरूपदर्शनं च वर्णितम्।*

—हीरामणि मिश्र

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* Here the author has given the summary of as may as 11 Gītās found in the Purāṇas. The Gītās alphabetically mentioned here are as follows: (1) Agastya Gītā (Varāha P., Veṅkt. edn., chs. 51-67); (2) Īśvara Gītā (Kūrma P., Cr. Edn., II. 1-11); (3) Gaṇeśa Gītā (attributed to Gaṇeśa Purāṇa of 11 chs. printed separetly); (4) Bhagavatī Gītā (Devībhāgavata P., III. 31-40); (5) Yama Gītā (Viṣṇu P., III. 7); (6) Rāma Gītā (Adhyātma Rāmāyaṇa, VII. 5); (6) Rudra Gītā (Varāha P., Veṅkt. Edn. chs. 70-72); (8) Vyāsa Gītā (Kūrma P., Cr. Edn., II. 12-30); (9) Śaṁkara Gītā (Viṣṇudh., I. 51-56 Veṅkt. Edn.); (10) Śiva Gītā (Attributed to Padma P., Printed separately; of 6 chs.); (11) Haṁsa Gītā (Viṣṇudh., III. 226-342 Veṅkt. Edn.).

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BOOKS RECEIVED

(With brief note on their contents)

I. From Shri Janata Janardana Bhagawat Trust, Ahmedabad (Publisher) :—

SHRIMAD BHAGAWATAM. Abridged by Ramanlal K. Shastri. Translated by Bhimbhai D. Mehta and Krishnashanker A. Vyas. Vols. 1, 2. First edition August, 1975. Vol. 1 and 2 Rs. 60.00, $ 12.00, £ 6.00.

Foreword by Dr. T. N. Dave, Ahmedabad, and Preface by Ramanlal K. Shastri in Vol. 1 which contains the Bhāgavata-māhātmya (in six Adhyāyas) with English translation. Then the abridged text of the Bhāg.-p., of the first eight Skandhas, is given with its English translation. Vol. 2 contains the Foreword by Shri Ramanlal K. Shastri and the abridged text of the remaining Skandhas (9-12). In both the volumes the abridged Sanskrit text is given alongwith its corresponding English translation. The paper and printing are both up to the mark.

II. From the Vishveshvaranand Vedic Research Institute, Hoshiarpur, India (Publisher) :—

1-2. महा-सुभाषित-संग्रह : MAHĀ-SUBHĀṢITA-SAṂGRAHA, (Being an extensive collection of wise sayings and entertaining verses in Sanskrit with Introduction, English Translation, Critical Notes and Indices). By Dr. Ludwik Sternbach, LL. D., College de France, Paris. Vols. II, III. Edited by S. Bhaskaran Nair. Vol. II, 1976, Vol. III, 1977.

Vol. II contains Subhāṣitas—Nos. 1874-4208 (अप:—अह्), and Vol. III contains Subhāṣitas—Nos. 4209-6285 (आ-ई-ई).

Text of the subhāṣita is followed by notes, references and English translation. Index of authors and sources of individual verses, index of Sanskrit metres and subject index are also given at the end in both the volumes.

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III. From Vishveshvaranand Vishva Bandhu Institute of Sanskrit Indological Studies, Punjab University, Hoshiarpur, (Pb., India) (Publisher) :—

1. चन्द्रच्छायागणितम् COMPUTATIONS CONCERNING MOON'S SHADOW. Author—Nīlakaṇṭha Somayājī. Critically edited with Introduction, Translation, and Appendices by K. V. Sarma, Acting Director, V. V. B. I.S.I.S., Punjab University, Hoshiarpur. First Edition, 1976.

After a critical Introduction (pp. vii-xxvi) by the Editor, the Sanskrit text with English Translation with footnotes is given.

Two Appendices: App. 1—इन्दोर्नत प्राणायनम् Derivation of the hour-angle of the moon in Prāṇas; App. 2—'मरमापक्रमकोस्या' इत्यादि कारिकाया केरलभाषानिवृत्ति. Index of half-verses and Index of Authorities cited are added.

2. ज्योतिर्मीमांसा INVESTIGATIONS ON ASTRONOMICAL THEORIES by Nīlakaṇṭha Somayājī. Edited with critical Introduction and Appendices by K. V. Sarma. First Edition, 1977.

Introduction pp. IX. to XXXIX, and Sanskrit text with critical footnotes by the Editor, pp. 1 to 55. Then Appendix I—Index of Authorities cited. App. II—Index of Passages quoted. App. III—Glossary of Technical Terms. App. IV—Subject-Index. App. V—Bibliography.

3. राशिगोलस्फुटानीति : (अच्युतमतानुसारिणी) TRUE LONGITUDE COMPUTATION ON THE SPHERE OF ZODIAC (According to Acyuta). Ed. by K. V. Sarma with Introduction, Translation and Appendices. First Edition, Hoshiarpur, 1977.

4. सिद्धान्तदर्पणम् MIRROR OF THE LAWS OF ASTRONOMY. By Nīlakaṇṭha Somayājī, with Auto-commentary. Critically Edited with Introduction, Translation and Appendices by K. V. Sarma. First Edition, Hoshiarpur, 1976.

5. तन्त्रसंग्रह : युक्तिदीपिका-लघुविवृत्याख्यव्याख्याद्वयोपेत् TANTRASAṄGRAHA of Nīlakaṇṭha Somayājī with Yuktidīpikā

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and Laghuvivṛti of Śaṅkara. (An elaborate exposition of the rationale of Hindu Astronomy). Critically edited with Introduction and Appendices by K.V. Sarma. First Edition, 1977.

This astronomical treatise contains the following Prakaraṇas :—

I. मध्यम प्रकरणम् (The Mean planets); II. स्फुटप्रकरणम् (The True planets); III. छायाप्रकरणम् (Gnomonic Shadow); IV. चन्द्रग्रहणप्रकरणम् (Lunar Eclipse); V. रविग्रहणप्रकरणम् (Solar Eclipse); VI. व्यतीपातप्रकरणम् (Vyatipāta): VII. दृक्कर्म-प्रकरणम् (Reduction to Observation); VIII. शृङ्गोन्नतिप्रकरणम् (Elevation of the Lunar Horns).

The Introduction (pp. xvii-lxviii) contains description of manuscript-material, textual presentation, Nīlakaṇṭha, the author; etc. The following Appendices are added : I. Index of half-verses and key passages; II. Index of Authorities cited; III. Index Glossory of Technical Terms; and IV. General Index.

6. वाक्यपदीय सम्बन्धसमुद्देश—एक विवेचनात्मक अध्ययन VĀKYA-PADĪYA SAMBANDHASAMUDDEŚA. A critical study with special reference to the commentary of Helārāja. By Dr. Virendra Sharma, V. V. B. I. S. I. S. Punjab University, Hoshiarpur. Edited by K. V. Sarma. First Edition, 1977. Price Rs. 50/.

The book contains Editor's Introduction in English and प्रस्ताविकम् by the author in Hindi and then भूमिका in Hindi (pp. XXV-XXXVI). The text in Hindi contains 9 Adhyāyas—viz. **प्रथम अध्याय :** दर्शन तथा व्याकरण में शब्द का स्वरूप; **द्वितीय अध्याय :** सम्बन्ध और उसकी अत्यन्त परतन्त्रता; **तृतीय अध्याय :** सम्बन्ध के व्याकरण सम्मत भेद; **चतुर्थ अध्याय :** अपभ्रंश और उनका अर्थ-सम्बन्ध; **पञ्चमाध्याय :** पदार्थ की औपचारिक सत्ता और सम्बन्ध की नित्यता; **षष्ठाध्याय :** परमार्थदशा और सम्बन्ध की नित्यता; **सप्तमाध्याय :** भर्तृहरि का कार्यकारणभाव-विषयक सिद्धान्त; **अष्टमाध्याय :** भर्तृहरि का शब्दाद्वैत; **नवमाध्याय :** शिवाद्वैत और शब्दाद्वैत में मौलिक भेद. In the end a Word-Index together with Subject-Index and an Index of quoted Kārikās are given. A Bibliography (संदर्भग्रन्थसूची) is also added.

(To be continued)

—A. S. Gupta

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ACTIVITIES OF THE ALL-INDIA KASHIRAJ TRUST

(July-Dec., 1977)

Varāha Purāṇa Work

As has already been mentioned in the previous reviews the extent of the Varāha Purāṇa being 10,000 śloka-s, the double of the extent of each of the Vāmana Purāṇa and the Kūrma Purāṇa the critical editions of which have already been published by the Kashiraj Trust, its critical edition will be published in two fascicles. The first fascicle will contain about 2/3 of the text with its critical apparatus. The remaining text with Introduction, appendices, critical notes, indexes etc. will be published in the second fascicle.

The whole of the text of the Varāha Purāṇa containing 217 Adhyāyas (in the Veṅk. edition) has been constituted. The critical apparatus consisting of variants contained in the collated manuscripts, has also been prepared upto Adh. 152, the remaining critical apparatus is being prepared and will soon be completed. The appendices have also been prepared tentatively. A portion of the constituted text together with its critical apparatus is already in the press and a few Adhs. have been printed.

The English and Hindi translation of the constituted text is also being prepared separately.

Mathurā Māhātmya

A project of a critical edition of Mathurā Māhātmya has also been undertaken. The Māhātmya will be published in separate volume and will be the first one of a series of Māhātmya-s to be published for the benefit of research scholars and the advantage of the faithful. A list of manuscripts has been prepared and contacts have been taken with some libraries to get them. Many printed texts bearing the name of Mathurā Māhātmya have also been procured.

Purāṇa Pāṭha and Pravacana

The *Mudgala Purāṇa* was recited in the Bālā Tripurasundarī Devī Temple of Rāmnagar by Śrī Kāmadeva Jhā from 17.7.1977 to 25.7.1977. The *Viṣṇudharmottara Purāṇa* was recited in the

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सर्वभारतीय-काशिराजन्यासस्य कार्यविवरणम्

(जुलाई-दिसम्बर १९७७)

वराहपुराणकार्यम्

यथा पूर्वकार्यविवरणे सूचितं, वराहपुराणं दशसहस्रश्लोकात्मकं वर्तते तथा न्यासेन पूर्वप्रकाशितयोः वामनकूर्मपुराणयोरपेक्षया विस्तारे द्विगुणं वर्तते। अतोऽस्य प्रकाशनं द्वयोर्भागयोर्भविष्यति। प्रथमभागे मूलग्रन्थस्य २/३ भागास्तस्य पाठान्तरविवरणं च भविष्यति। द्वितीयभागे पाठसमीक्षा-सहितोऽवशिष्टो मूलभागः सूच्यः भूमिका अनुक्रमणिकाश्च भविष्यन्ति। समस्तपुराणग्रन्थस्य (वेंकटेश्वरसंस्करणस्य २१७ अध्यायानां) पाठनिर्धारणं संपन्नं जातम्। १५२ अध्यायानां पाठान्तरविवरणमपि प्रस्तुतं वर्तते। परिशिष्टान्यपि अस्थायिरूपेण निर्मितानि वर्तन्ते। पाठसमीक्षितसंस्करणस्य केचन अंशाः प्रकाशनार्थं मुद्रणालये वर्तन्ते केचन अध्यायाश्च मुद्रिता जाताः।

पाठसमीक्षितसंस्करणस्य हिन्दीभाषायामाङ्गलभाषायां च अनुवादौ अपि पृथग् रूपेण निर्मीयमाणौ वर्तेते।

मथुरा-माहात्म्यम्

मथुरा-माहात्म्यस्य पाठसमीक्षितसंस्करणस्य योजनाऽपि प्रारब्धा वर्तते। इदं माहात्म्यं पृथग् ग्रन्थरूपेण प्रकाशितं भविष्यति। माहात्म्यप्रकाशन-योजनाया अयं प्रथमो ग्रन्थो भविष्यति तथा शोधच्छात्राणां कृते भक्तानां च कृते समानरूपेणोपयोगी भविष्यति। हस्तलेखानां सूची निर्मिता वर्तते तथा कैश्चित् पुस्तकालयैः सह तेषामाप्तये सम्पर्कोऽपि स्थापितो जातः। 'मथुरामाहात्म्यम्' नामानः वहवो ग्रन्था अपि प्राप्ताः सन्ति।

पुराणपाठः प्रवचनं च

रामनगरस्थे वालात्रिपुरसुन्दरीदेव्याः मन्दिरे १७-७-७७ दिनाङ्कमारभ्य २५-७-७७ दिनाङ्कं यावत् श्रीकामदेवझामहोदयेन मुद्गलपुराणस्य पाठः कृतः। रामनगरस्थे पद्मनाभमन्दिरे १९-११-७७ दिनाङ्कमारभ्य २५-११-७७

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Padmanābha Temple of Rāmnagar by Śrī Tārāśaṅkara Paṇḍey and discourses were given by Śrī Viśvanāth Śāstrī Dātār from 19.11.1977 to 25.11.1977.

Veda Pārāyaṇa

The complete text of Ṛgveda-Saṁhitā with its Vikṛti Pāṭha was recited from memory by Viśvanāth Vāmana Deva, while the śrotā was Sakhārām Maheśvara Pādhye Śarmā in the Prabhunārāyaṇa Temple of the Śivālā palace, Vārāṇasī from 2.6.1977 to 30.7.1977 (Āsāḍha Kṛṣṇa 1st to Śuddha Āṣāḍha Pūrṇimā).

Paṇḍit Viśvanāth Vāmana Deva after having completed the Ṛgveda's śākhā-s (consisting of Saṁhitā, Brāhmaṇa, Āraṇyaka and Upaniṣad-s) and aṅga-s (viz. Śikṣā, Kalpa, Vyākaraṇa, Nirukta, Chanda-s and Jyotiṣa) during last Māgha, 1977, has now finished also the Ṛgveda's Vikṛti pāṭha. He is, therefore, entitled to the 'Ṛgveda Vedic Tripūruṣī Vṛitti', initiated by various trusts created by the Kashiraj. This scheme has been mentioned in Vol. XVIII, No. 1 (Jan., 1976, p. 110). He becomes the second Ṛgvedic to get this honour, the first being Pt. Śakhārām Maheśvara Pādhye Śarmā as reported. The first recipient of the Sāmaveda Vedic Tripūruṣī Vṛitti was Pt. Kṛṣṇamūrti Śrauti. Inducements have been given to Kṛṣṇa Yajurvedic Scholars to complete the pārāyaṇa of Kṛṣṇa Yajurveda with śākhā-s and aṅga-s.

Reception of Minister of Education

On the 23rd of July, 1977 a befitting reception was given by the All-India Kashiraj Trust to the Minister of Education, Dr. Pratap Chandra Chunder, in the premises of Śivālā Palace. The Chairman of the Trust, Dr. Vibhūti Narain Singh, Mahārāj of Benares, presided. This was his first visit as a Minister to the city to which he is so well connected. The Sanskrit Scholars of Vārāṇasī and of its three universities with other dignitaries of the town attended to the reception. After Maṅgalācaraṇa and a short welcome speech by Dr. Raghunath Singh, Chairman, Shiping Corporation of India and a trustee of All-India Kashiraj Trust, the welcome address in Hindi was read by Mahārāj Kumār Dr. Raghubir Sinh, another trustee of All-India Kashiraj Trust. Śrī Ramesh Chandra De, General Secretary, presented to the Minister the report and the history of the Kashiraj Trust and threw light on how the Trust

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दिनाङ्कं यावत् श्रीताराशङ्करपाण्डेयमहोदयेन विष्णुधर्मोत्तरपुराणस्य पाठः कृतः। एतद्विषये श्रीविश्वनाथशास्त्रिदातारमहोदयेन प्रवचनं कृतम्।

वेदपारायणम्

विकृतिपाठेन सह सम्पूर्णाया ऋग्वेदसंहितायाः स्मृत्याधारेण पाठो न्यासस्य शिवालादुर्गस्थे प्रभुनारायणेश्वरमन्दिरे २-६-७७ दिनाङ्कमारभ्य ३०-७-७७ दिनाङ्कं यावत् (शुद्धआषाढकृष्णप्रतिपत्तिथिमारभ्य शुद्धपूर्णिमापर्यन्तं) श्रीविश्वनाथवामनदेवमहोदयेन कृतः। श्रीसखारामहेश्वरपावेशर्मा महोदयः श्रोता आसीत्।

पण्डित विश्वनाथवामनदेवमहोदयः गते १९७७ वर्षे माघमासे संहिता-ब्राह्मणारण्यकोपनिषदैरङ्गैश्च (शिक्षाकल्पव्याकरणनिरुक्तछन्दोज्योतिषैः) सह ऋग्वेदशाखापारायणं कृत्वा सम्प्रति विकृतिपाठपारायणमपि पूरितवान्। इत्थमयं महाभागस्तत्रभवद्भिः काशिनरेशैः स्थापितैर् विविधन्यासैः संचालिताया वैदिकत्रिपूरुषवृत्तेः अधिकारी संजातः। अस्याः त्रिपूरुषवृत्तेः विवरणम् पुराणम् पत्रिकायाः XVIII. 1 अङ्के (जनवरी, १९७६ पृष्ठ ११०) प्रदत्तं वर्तते। यथा पूर्वं सूचितं पण्डितसखाराममहेश्वरपावे-महोदयः इमां वृत्तिं सर्वप्रथमं प्राप्तवान्। एष महाभागः द्वितीयः प्राप्तकर्ता। सामवेदस्य त्रिपूरुषवृत्तेः प्रथमप्राप्तकर्त्ता श्रीकृष्णमूर्तिश्रौतिमहाभागोऽस्ति।

अङ्गैः सह कृष्णयजुर्वेदस्य सम्पूर्णायाः शाखाया अध्ययनार्थमपि प्रोत्साहनं दीयमानं वर्तते।

केन्द्रीयशिक्षामन्त्रिणः स्वागताभिनन्दनम्

२३ जुलाई १९७७ दिनाङ्के सायाह्ने केन्द्रीयशिक्षामन्त्रिणां डॉ० प्रताप-चन्द्रचन्द्रमहोदयानां न्यासस्य शिवालाप्रासादप्राङ्गणे न्यासस्याध्यक्षाणां काशिनरेशानां डा० विभूतिनारायणसिंहमहोदयानामाध्यक्ष्ये न्यासेन स्वागताभिनन्दनं कृतम्। यद्यपि मन्त्रिमहोदयानां काश्याः सह घनिष्ठः सम्पर्को वर्तते किन्तु मन्त्रिरूपेणात्र प्रथममागमनमासीत्। स्वागतावसरे विशिष्टाः संस्कृतज्ञास्त्रयाणां विश्वविद्यालयानां प्राध्यापका विशिष्टा नागरिकाश्चोपस्थिता आसन्। मङ्गलाचरणानन्तरं न्यासधारिणा डा० रघुनाथसिंहमहोदयेन सक्षिप्तं स्वागतभाषणं कृतम्। तदनन्तरमपरेण न्यासधारिणा महाराजकुमारेण डा० रघुवीरसिंहमहोदयेन हिन्दीभाषायां मुद्रितं स्वागत पठितम्। न्यासस्य महामन्त्री श्रीरमेशचन्द्रदेवमहोदयः न्यासस्य इतिहास-विषये कार्यविषये च विवरणं प्रस्तुतवान्। तेन सूचितं यत् काशीराज्यस्य

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was created at the time of the integration of the State of Benares into the Union Government, under the auspices and association of the Central and State Government of U. P. He also dwelt on the future scheme and activities of the Purāṇa Deptt. and of the Kashiraj Trust. He requested the Minister to see that the Central Government gives liberal grant so that the Trust may fulfil its aim and become a leading institution in Northern India as that of Bhandarkar Institute in Poona. Śrī A. S. Gupta, Editor-in-Charge of Purāṇa, presented to the Minister the Vyāsa Pūrṇimā number of the Purāṇa Bulletin and a copy of the other publications of the Trust were also presented by the Chairman, Mahārāj Dr. Vibhūti Narain Singh. On this occasion Dr. Rewa Prasad Dwivedi Head of Sahitya Deptt. B.H.U. read few verses composed by him in honour of the education Minister. The eminent guest, thanking the Trust for the reception, began his speech in Sanskrit to great satisfaction of all the paṇḍits and scholars who attended the reception. He manifested his deep appreciation for the work done by the Purāṇa Deptt. in the field of Sanskrit and Purāṇa-s. The function ended with the Chairman thanking the Hon. Minister for taking trouble of coming in spite of his tied schedule and showing his great interest in Indology and Indian knowledge. His Highness expressed his satisfaction that the Hon. Minister has specialised in Kauṭilya Arthaśāstra and hoped that the Minister will direct the education according to that śāstra. The Chairman expressed the hope that it would be possible for the Minister to visit the Purāṇa Deppt. sometimes during his visit to Benares in future. The Chairman gave a dinner party to the Minister in which the gentry and officials of Benares also participated.

Scholars and Distinguished Persons who visited the Purāṇa Deptt.

1. Dr. Ludwik Sternbach on 6.9. 1977. He reported to the Chairman that in the third World Sanskrit Conference held in Paris (France) the Orientalists and Sanskritists appreciated the Purāṇa-work of the All-India Kashiraj Trust and reaffirmed their earlier resolution passed at the Second World Sanskrit Conference in Torino, in which it is affirmed : "The I. A. S. S. appreciates the importance of the project for the critical editions of the Purāṇas—a neglected branch of the Sanskrit Literature—undertaken by the All-India Kashiraj Trust, Benares, and the work they have already done in bringing out three Purāṇas and several Purāṇic studies; it

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भारतसंघे विलीनीकरणावसरे केन्द्रीयशासनस्य उत्तरप्रदेश-शासनस्य च सहयोगेन संरक्षणे च सर्वभारतीयकाशिराजन्यासस्य स्थापना जाता। तेन न्यासस्य पुराणविभागस्य भाविन्यो योजनाः कार्यविवरणमपि विवेचितं, तथा केन्द्रीयशासनाद् उदारसहायतार्थं मन्त्रिमहोदयाः प्रार्थिताः, येन न्यासः उत्तरभारते पुनास्थभण्डारकरप्राच्यविद्यासंस्थानमिव विश्रुतं संस्थानं भवेत्। 'पुराणम्' पत्रिकायाः प्रधानः सम्पादकः श्रीआनन्दस्वरूपगुप्तमहोदयो व्यास-पूर्णिमाङ्कं मन्त्रिमहोदयेभ्यः समर्पयामास। न्यासस्य अन्यानि प्रकाशनान्यपि न्यासाध्यक्षैः काशिनरेशैः डा० विभूतिनारायणसिंहमहोदयैः मन्त्रिमहोदयेभ्यः समर्पितानि। काशिकहिन्दुविश्वविद्यालयीयसंस्कृतमहाविद्यालयस्य साहित्य-विभागाध्यक्षः श्रीरेवाप्रसादद्विवेदिमहोदयः स्वरचितसंस्कृतपद्येन मन्त्रि-महोदयानामभिनन्दनं चकार। विशिष्टा अतिथयः डा० प्रतापचन्द्रचन्द्र-महाभागाः न्यासाय धन्यवादं प्रकाशयन्तः भाषण-प्रारम्भे संस्कृतभाषया आयोजकान् प्रति कृतज्ञतां ज्ञापितवन्तः। तेषां संस्कृतभाषणेन उपस्थिताः संस्कृतज्ञा विद्वांसश्च अतिसंतुष्टा जाताः। काशिराजन्यासस्य पुराणविभागेन पुराणविषये संस्कृतविषये च कृतस्य कार्यस्य मन्त्रिमहोदयैर्भूरिप्रशंसनं कृतम्। समारोहस्यान्ते न्यासस्याध्यक्षैस्तत्रभवद्भिः काशिनरेशैः डा० विभूतिनारायणसिंहमहोदयैः मन्त्रिमहोदयेभ्यः धन्यवादाः वितरिताः। काशिनरेशैरुक्तं च यद् मन्त्रिमहोदयाः कौटिलीयार्थशास्त्रविषये वैशिष्ट्यं पाण्डित्यं संदधति एतदर्थं वयमतिप्रसन्नाः, यतः एते महाभागाः शिक्षायाः कामन्दकीयनीत्यनुसारेण संचालनं करिष्यन्तीति। न्यासाध्यक्षैरिदमपि भणितं यद् मन्त्रिमहाभागाः स्वव्यस्तकार्यक्रमेऽपि न्यासप्राङ्गणे आगत्य भारतीय-विद्याया ज्ञानस्य च विषये स्वरुचिं प्रदर्शितवन्तः। तैराशासितं यद् भविष्ये मन्त्रिमहोदयाः स्ववाराणसीयात्रायां पुराणविभागमपि स्वागमनेन अनुगृहीष्यन्ति।

पुराणविभागे आगताः विद्वांसः विशिष्टा जनाश्च

१. डॉ० लुडविकस्टर्नवाखमहोदयः (६-९-७७ दिनाङ्के)—एष महोदयः न्यासस्य अध्यक्षान् महाराज डा० विभूतिनारायणसिंहमहोदयान् सूचित-वान् यद् फ्रान्सदेशस्य पैरिसनगरे सम्पन्ने विश्वसंस्कृतसम्मेलने संस्कृतज्ञाः प्राच्यविद्याविदश्च सर्वभारतीयकाशिराजन्यासस्य पुराणप्रकाशनकार्यं प्रशंसितवन्तस्तथा विश्वसंस्कृतसम्मेलनस्य टुरिनो (इटली) नगरे सम्पन्ने द्वितीयाधिवेशने काशिराजन्यासस्य पुराणकार्यसंबन्धे पारितं प्रस्तावं पुनः पारितवन्तः। टुरिनो नगरे पारितः प्रस्तावः इत्थं वर्तते—'संस्कृतविद्याविदुषां अन्तराष्ट्रियसम्मेलनं (I. A, S. S.) वाराणस्याः सर्वभारतीयकाशिराज-न्यासेन प्रारब्धां पुराणानां पाठसमीक्षितसंस्करणस्य योजनां, प्रकाशितानि त्रीणि पुराणानि अनेकानि पौराणिकाध्ययनानि च प्रशंसति। पुराणानि

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recommends financial assistance for the edition of the remaining Purāṇas". Dr. L. Sternbach also informed that the resolution has been forwarded to UNESCO with recommendation for financial assistance. He also informed that in 1981 there is a possibility of having this conference in India and the Chairman requested him to use his influence to see that such conference be held in Benares. He also promised to contact foreign scholars to contribute to Purāṇa Bulletin.

2. Pt. Vāgīsha Shastri, Śrī Krishnamaṇi Tripāṭhī, Pt. Gopal Shastri Darshan Kesari Dr. Gopal Datta Pandey and other professors from Saṁpūrṇānanda Sanskrit Viśvavidyālaya, Vārānasī, on 10.9.1977. On this occasion His Highness released a book on the importance of Sanskrit published by Chowkhamba Vidya Bhavan. On this occasion His Highness and other scholars dwelt on the importance of Sanskrit and appreciated the efforts made by Chowkhamba Vidya Bhavan for the advancement of Sanskrit. On the conclusion *Dakṣina* and *Prasāda* was given to Pandits.

3. Dr. John. E. Mitchiner from U. K, Research Fellow in Śāntiniketan, on 17.9. 1977.

4. Dr. Gyula Wojtilla, from Budapest (Hungery) on 19.9. 1977. He writes : "I was extremely glad... to get personal impression on the brilliant scholarly work carried out by the scholars working here. It was a special pleasure to get acquainted with the editorial activity going on." The eminent professor sent some of his papers to the Purāṇa Deptt.

5. Dr. Tony Robinson, publisher of 'Encounter Magazine' from London, on 9.12. 1977. "I am most impressed by the attention to detail and the quality of the work. Most valuable."

6. The Ambassador of Nepal came to call on the Chairman of Kashiraj Trust, H. H. Dr. Vibhūti Narain Singh, Mahārāj of Benares. He was presented with the complete set of Vāmana and Kūrma Purāṇas and the other publications of the Purāṇa Deptt. together with the Bulletin. The Chairman asked the Ambassador to request the Government of Nepal to give patronage to the publication Deptt. of the Kashiraj Trust on 3.10.77.

7. The Governor of Bengal, Dr. T.N. Singh, visited the palace on 3.12.1977. He was shown the publications of the Kashiraj Trust and was presented a copy of the Bulletin and Rāma-

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संस्कृतसाहित्ये उपेक्षितानि आसन्। इदं सम्मेलनं अवशिष्टपुराणानां पाठसमीक्षितसंस्करणस्य कृते आर्थिकसाहाय्यस्यानुमोदनं करोति।' डा० स्टर्नवाखमहोदयः इदमपि असूचयद् यद् अयं प्रस्तावः आर्थिकसाहाय्यस्यानुमोदनेन सह 'युनेस्को' (Unesco) इति नाम्नीं संस्थां प्रेषितो जातः। डा० स्टर्नवाखमहोदयः इदमपि असूचयत् यद् १९८१ वर्षे सम्मेलनस्य भारते भवितुं सम्भावना वर्तते। न्यासाध्यक्षैः इदं सम्मेलनं वाराणस्यामायोजितुमसौ अभ्यर्थितः। न्यासाध्यक्षैः वैदेशिकविद्वद्भिः सह 'पुराणम्' पत्रिकायां निबन्धार्थं संपर्कं कर्तुम् असौ महाभागः अभ्यर्थितः।

२. पं० डा० वागीशः शास्त्री, पं० डा० श्रीकृष्णमणित्रिपाठी, पं० गोपालशास्त्रीदर्शनकेशरी, डा० गोपालदत्तपाण्डेयः वाराणस्याः अन्ये संस्कृतविद्वांसश्च १० ९·७७ दिनाङ्के। अस्मिन् अवसरे न्यासाध्यक्षैः काशिनरेशैः डा० विभूतिनारायणसिंहमहोदयैः चौखम्बाविद्याभवनसंस्थानेन प्रकाशितस्य संस्कृतभाषाया महत्त्वविषयकस्य एकस्य ग्रन्थस्य उद्घाटनं कृतम्। काशिनरेशैरन्यैश्च विद्वद्भिः संस्कृतभाषायाः महत्त्वविषये प्रसारविषये च स्वमतानि प्रकाशितानि। संस्कृतवाङ्मयप्रकाशनकार्यार्थं चौखम्बाविद्याभवनस्याधिकारिणः काशिनरेशैरन्यैश्च विद्वद्भिः प्रशंसिताः। समाराहस्यावसाने काशिनरेशैः द्रव्यैः मिष्ठान्नैश्च पण्डिताः सत्कृताः।

३. इग्लैण्डदेशवास्तव्यः डा० जान् ई० मिचनरमहोदयः यः संप्रति शान्तिनिकेतनविश्वभारतीविश्वविद्यालये शोधछात्रः १७-९-७७ दिनाङ्के।

४. हंगरीदेशस्थ बुडापेस्ट वास्तव्यः डा० गुला वोजटिल्ला महोदयः। अयं महाभागः लिखति—अहमत्र विद्वद्भिः क्रियमाणेन कार्येण सह व्यक्तिगतसंपर्कस्थापनेन अतीव मुदितः। क्रियमाणस्य संपादकीयकार्यकलापस्य ज्ञानं विशेषामोदकरम्। एष प्राध्यापकः स्वनिबन्धान् पुराणविभागाय प्रदत्तवान्।

५. डा० टोनी राविन्सन—लण्डननगरस्य 'इनकाउण्टर' पत्रिकायाः प्रकाशकः (९-१२-७७ दिनाङ्के) अयं लिखति—कार्यस्य विस्तारे गुणे च विशेषावधानेन अतीव प्रभावितोऽस्मि। अतीव बहुमूल्यं कार्यम्।

६. नेपालदेशस्य राजदूतः श्रीवेदानन्दझामहोदयः (३.१०.७७ दिनाङ्के)। तत्रभवतः काशिनरेशान् डा० विभूतिनारायणसिंहमहोदयान् द्रष्टुमागतः। तस्मै काशिनरेशैः कूर्मवामनपुराणयोः त्रीणि संस्करणानि न्यासस्य अन्यानि प्रकाशनानि 'पुराणम्' पत्रिका च समर्पितानि। न्यासाध्यक्षैः राजदूतः न्यासस्य प्रकाशनार्थं नेपालशासनेन साहाय्यार्थं निवेदितः।

७. पश्चिमबङ्गप्रदेशस्य राज्यपालः श्रीत्रिभुवननारायणसिंह महोदयः ३.१२.७७ दिनाङ्के रामनगरदुर्गे आगतः। तस्मै पुराणप्रकाशनानि प्रदर्शितानि।

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caritamānasa. The Governor was pleased and expressed his hope that it might be possible to associate the Government of Bengal with the All-India Kashiraj Trust especially with its Purāṇa Deptt.

Rāsa Līlā

The All-India Kashiraj Trust organises every year the Rāsa Līlā in the Prasiddha Garden of Rāmnagar. The actors of Rāsa Līlā come from Mathurā-Vṛndāvana. This year the Rāsa Līlā was performed from 17 to 28 August, 1977. A large gathering attended to the Rāsa Līlā with great devotion.

Rāma Līlā

The world famous Rāma Līlā at Rāmnagar, which has great cultural and social importance, is celebrated for one month in Sept.-Oct every year under the auspices of the All-India Kashiraj Trust with the financial help from the Government of India. This year, 1977, the Rāma Līlā was celebrated from 26 Sept. (Ananta Caturdaśī day) upto 26 Oct. (Āśvina Pūrṇimā). One day the Līlā could not take place due to heavy rain; it was performed next day. Some members of the staff of the Purāṇa Deptt. also helped in *bhaṇḍārā* (distribution of free ration) to the sādhus who flock to the Rāma Līlā. The free ration is distributed for the whole month throughout the celebrations of the Rāma Līlā. Thousands of people from various parts of India witness the Rāma Līlā every day and draw healthy inspiration from the story of Śrī Rāma. This year for the first time the Mahārāj Kumār Śrī Anant Narain Singh attended the Rāma Līlā with H. H. the Mahārāj on the Rāma Rajyābhiṣeka day.

ACTIVITIES OF THE SISTER TRUSTS

MAHĀRĀJĀ UDIT NARAIN SINGH MĀNASA PRACĀRA NIDHI

Under the auspices of the Trust an inter-school Tulasī-Sāhitya competition was organized on 12-13 Sept., 1977 on the occasion of the celebration of the Tulasī-Jayantī in the Rāmnagar Fort. Verses from Tulasī literature learnt by heart were recited by the students of the Vidyā-Mandir Pāṭhaśālā of the Rāmnagar Fort and of the other local educational institutions. Judges were Dr. Nanda Lal Singh, Dr. Ramakant Tripathi, and Dr. K.P. Singh of B.H.U. The winners were given prizes from Tulasī literature. On this occasion

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रामचरितमानसस्य एका प्रतिः, पुराणम् पत्रिकायाश्चैका प्रतिः प्रदत्ते। राज्यपालमहोदयोऽकथयद् यद् पश्चिमवङ्गशासनं काशिराजन्यासेन विशेषतः पुराणप्रकाशनकार्येण सहयोगं करिष्यति इत्याशाऽस्ति।

रासलीला

सर्वभारतीयकाशिराजन्यासेन प्रतिवर्षं रामनगरस्थे प्रसिद्धोद्याने रासलीलाया आयोजनं क्रियते। रासलीलायाः अभिनेतारो मथुरा-वृन्दावनतः आगच्छन्ति। अस्मिन् वर्षे १७ अगस्तदिनाङ्कमारभ्य २८ अगस्त १९७७ दिनाङ्कं यावत् रासलीला कृता। बहुसंख्यका दर्शकाः श्रद्धाभरितेन मनसा रासलीलां दृष्टवन्तः।

रामलीला

सामाजिकदृष्ट्या सांस्कृतिकदृष्ट्या च अतीव महत्त्वपूर्णा, रामनगरस्य विश्वविश्रुता रामलीला प्रतिवर्षं सर्वभारतीय काशिराजन्यासस्य निर्देशे भारतीयशासनस्यार्थिकसाहाय्येन सितम्बर-अक्तूबर मासे सम्पन्ना भवति। अस्मिन् १९७७ वर्षे एषा रामलीला २६ सितम्बर दिनाङ्कमारभ्य (अनन्तचतुर्दशीतिथिमारभ्य) २६ अक्टूबर दिनाङ्कं यावत् (आश्विन-पूर्णिमापर्यन्तं) संपन्ना। एकस्मिन् दिने रामलीलैषा घोरवृष्ट्या संपन्ना न जाता। लीलैषा अपरेहनि संपन्ना। पुराणविभागस्य केचन कार्यकारिणोऽपि रामलीलादर्शनार्थमागतेभ्यः साधुभ्यः दीयमानस्य आमान्न-भोजनस्य वितरणे सहायतां कृतवन्तः। मासपर्यन्तं यावद् रामलीला प्रचलति सर्वेभ्यः साधुभ्यो निःशुल्कं भोजनवितरणं भवति। भारतदेशस्य विविधभागेभ्यः आगताः सहस्रशो दर्शकाः प्रतिदिनं रामलीलां पश्यन्ति। रामाख्यानेन पुनीतां प्रेरणां च प्राप्नुवन्ति। अस्मिन् वर्षे महाराजकुमारः श्रीअनन्तनारायणसिंहः प्रथमवारं रामराज्याभिषेकावसरे तत्रभवद्भिः काशिनरेशैः डा० विभूतिनारायणसिंहमहोदयैः सह रामलीलां दृष्टवान्।

सहयोगिन्यासानां कार्यविवरणम्

महाराज उदितनारायणसिंह मानस प्रचारनिधिः

अस्य न्यासस्य तत्त्वावधाने १२-१३ सितम्बर १९७७ दिनाङ्कयोः तुलसीजयन्त्यवसरे रामनगरदुर्गे एका अन्तर्विद्यालयीया तुलसीसाहित्य-प्रतियोगिता आयोजिता आसीत्। तुलसीसाहित्यतः कण्ठीकृतानि पद्यानि दुर्गस्य विद्यामन्दिरपाठशालीयछात्रैः रामनगरस्थानामन्येषां विद्यालयानां छात्रैश्च प्रस्तुतानि। डा० नन्दलालसिंहः, डा० रमाकान्तत्रिपाठी, डा० के० पी० सिंहमहोदयश्च निर्णायका आसन्। विजेतृछात्राः तुलसीसाहित्यग्रन्थ-प्रदानेन पुरस्कृताः।

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Dr. Hazari Prasad Dvivedi was the chief guest. He gave a learned speech on the importance of such celebrations and Tulasī literature. The youngest Mahārāj Kumārī presided over the function. The function ended with the presidential speech about Sanskrit commentary of Rāmacarita Mānasa by Rāmū Dvivedi. At the end prasāda was distributed.

Due to disturbed conditions in the schools the annual Tulasī competition could not be held at Mahārāj Balwant Singh Degree College, Gaṅgāpur this year.

MAHĀRĀJA PRABHU NARAIN SINGH PHYSICAL CULTURAL TRUST

On the occasion of the birth day ceremony of the Mahārāj Kumār Śrī Anant Narain Singh, sports of the boys of the local schools were organized on the Khandak grounds adjacent to the Fort on 5 Dec., 1977. All the local junior and primary schools took part in the sports. The students of the Vidyāmandir Pāṭhaśālā also participated in all the sports. The professors and Principal of the Mahārāj Balwant Singh Degree College were of great help to judge the results. Mr. S. C. Datta and Śrī Y. N. Thakur, Secretary of the Vidyāmandir Trust were the judges.

A donation of Rs. 1,000 was given to Dr. J. Nāg Choudhary, prof. of the Institute of Medical Sciences, B H.U., for organizing the competition. This was the first time that a meet of this kind was held in Benares.

MAHĀRĀJ BANĀRAS VIDYĀMANDIR TRUST

Vedic Bālaka Vasanta Pūjā

On the occasion of the birth day of the Mahārāj Kumār Śrī Anant Narain Singh, the Vedic Bālaka Vasanta Pūjā was performed by sixteen Vedic teenagers, students from Vārāṇasī. They orally recited the Vedic mantras in the Devī temple of the Rāmnagar Fort in the morning with due ceremonial rites. They wore yellow-coloured dhotis which added to the colour of the function. Dakṣiṇā was given to them after the Pūjā and the children were fed.

Painting Competition

A painting competition was organized on the 6th Dec., 1977 for the children of the local schools and the Vidyāmandir Pāṭhaśālā. About 300 children took part in this competition. Four students—two boys and two girls—were invited to paint frescos on the walls

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अस्मिन् अवसरे आचार्यहजारीप्रसादद्विवेदिमहोदयः मुख्यातिथिः आसीत्। आचार्यद्विवेदिमहोदयेन तुलसीसाहित्यस्य महत्त्वविषये एतादृशानामायोजनानां महत्त्वविषये च विशिष्टवैदुष्येणाभाणि। कनिष्ठया महाराजकुमार्या आयोजनस्याध्यक्षतामकारि। अध्यक्षामहोदयया रामचरितमानसस्य रामूद्विवेदिकृतटीकाविषये वक्तव्यं दत्तम्। अन्ते प्रसादवितरणं जातम्। विद्यालयेषु पठनपाठनक्रमे व्यवधानमासीदतो अस्मिन् वर्षे गङ्गापुरस्थे महाराजा बलवन्तसिंह विद्यालये एतदायोजनं न जातम्।

महाराज प्रभुनारायणसिंह फिजिकल कल्चरल न्यास

महाराजकुमार चि० श्रीअनन्तनारायणसिंहमहोदयस्य जन्मदिवसावसरे (वर्धापनमहोत्सवे) ५ दिसम्बर १९७७ दिनाङ्के स्थानिकपाठशालीयछात्राणां क्रीडाप्रतियोगिता दुर्गस्य समीपवर्तिखन्दकप्राङ्गणे आयोजिता आसीत्। क्रीडाप्रतियोगितायां प्रायेण सर्वे प्राथमिका लघुमाध्यमिका विद्यालयाश्च सम्मिलिता आसन्। विद्यामन्दिरपाठशालयाश्छात्राः सर्वासु क्रीडासु सम्मिलिता आसन्। निर्णयकार्ये महाराजबलवन्तसिंहमहाविद्यालयस्य प्राचार्यः प्राध्यापकाश्च विशेषरूपेण सहायका आसन्। श्री एस० सी० दत्त महोदयः, विद्यामन्दिरन्यासस्य सचिवः श्रीयोगेन्द्रनारायणठाकुरमहोदयश्च निर्णायकौ आस्ताम्।

क्रीडाप्रतियोगितार्थं सहायता

एकसहस्ररुप्यकाणां साहाय्यं काशीहिन्दुविश्वविद्यालयस्य चिकित्सासंस्थानस्य प्राध्यापकाय डॉ० जे० नागचौधुरी महोदयाय अनेन न्यासेन प्रदत्तम्। इदं साहाय्यं चिकित्साविज्ञानस्य क्रीडाप्रतियोगितार्थमासीत्। वाराणस्याम् एतादृशी प्रतियोगिता प्रथमतः आयोजिता आसीत्।

महाराज बनारसविद्यामन्दिरन्यासः
वैदिकबालकवसन्तपूजा

महाराजकुमार चि० श्रीअनन्तनारायणसिंहस्य वर्धापनावसरे वाराणस्याः षोडशवैदिकबालकैर्वैदिकवसन्तपूजा संपादिता। ते प्रातःकाले दुर्गस्थे देवीमन्दिरे विधिपूर्वकं स्मृत्याधारेण वेदपाठमकुर्वन्। सर्वे वैदिकबालका उत्सवस्य पीतवर्णाधोवस्त्रेणातीवशोभकारका आसन्। पूजानन्तरं तेभ्यो दक्षिणा भोजनं च प्रदत्तम्।

चित्रकलाप्रतियोगिता

६ दिसम्बर १९७७ दिनाङ्के स्थानिकपाठशालानां छात्राणां विद्यामन्दिरपाठशालायाः छात्राणां च कृते एका चित्रकलाप्रतियोगिता आयोजिता आसीत्। अस्यां प्रतियोगितायां प्रायेण त्रिंशतसंख्याकाश्छात्राः सम्मिलिता आसन्। चत्वारश्छात्रा—(द्वौ छात्रौ द्वे छात्रे च) विद्यामन्दिरस्य भित्तिषु भाण्डोदक-

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provided in the Vidyāmandir. They were given cash prizes and certificates.

A new feature of the painting this year was that the pannels were prepared on the outer walls of the Museum and the local potter-artists were invited to paint according to their choice. Three prizes of Rs. 100-75-50 with certificate were given to the winners. The rest of them was given a consolation prize of Rs. 25 each. It is hoped by this that the local artists will get encouragement to keep up their traditional art. Prof. Kulkarṇī, head of Deptt. of Fine Arts and a Prof. of Rajghat Mahāvidyālaya were good enough to come and judge the exhibition.

Bāla-Śāstrārtha

Under the auspices of this Trust a Bāla-śāstrārtha on Nyāya was organized on the 7th of Dec., 1977 under the supervision of Śrī Jayarām Shastri with the help of Śrī Viśvanāth Śāstrī Dātār of Saṁpūrṇānanda Saṅskrit Viśvavidyālaya, in which the students of Vidyāmandir Pāṭhaśālā and Udyana Pāṭhaśālā partecipated. The Maharāj Kumār Śrī Anant Narain Singh also partecipated in the śāstrārtha. The prizes in cash and books amounting at Rs. 1,000 were given to those who took part in the śāstrārtha. Prof. Kirtyānand Jhā from B. H. U. and Śrī Surendranāth Shastri of Saṁpūrnānanda Saṅskrit Viśvavidyālaya were the judges. Before the śāstrārtha was held, tributes were paid to late revered Pt. Rāja Rājeśwar Śāstrī Draviḍa and everybody stood for two minutes silence. His august and all-pervading influence was missed by each and everyone of the participant.

Delegates to the International Conference on Metall Sciences received

On the 24th of Nov., 1977 about 230 delegates to the International Conference on Metal Sciences held in Vārāṇasī were received by the Chairman of the Vidyāmandir Trust and Chancellor of the Banaras Hindu University, H. H. Dr. Vibhūti Narain Singh, Mahārāj of Benares. The delegates from Indian and foreign universities and Institutes were offered a tea party at Rāmnagar Fort. After tea they went to see the Museum and were impressed by the collection.

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चित्रनिर्माणार्थमाहूता आसन्। तेभ्यो पुरस्कारे द्रव्याणि प्रमाणपत्राणि च प्रदत्तानि।

अस्मिन् वर्षे प्रतियोगिताया एकं नवीनमङ्गमिदमासीत् यद् विद्यामन्दिरस्य वाह्यभित्तिषु दश स्थानानि (भित्तिफलकानि) स्थानिककुम्भकारेभ्यः चित्रनिर्माणार्थं प्रस्तुतानि आसन् येषु ते स्वेच्छया चित्रनिर्माणं कुर्वन्तु। विजेतृकुम्भकारेभ्यः प्रमाणपत्रेण सह १००) रुप्यकाणां, ७५) रुप्यकाणां, ५०) रुप्यकाणां च त्रयः पुरस्काराः प्रदत्ताः। शेषाणां कुम्भकाराणां प्रत्येकस्य कृते पञ्चविंशतिरूप्यकाणां सांत्वनापुरस्काराश्च प्रदत्ताः। अनेनाशास्ति यत् स्थानिककलाकाराः स्वपरम्परागतकलां संरक्षिष्यन्ति। अत्र काशिकहिन्दुविश्वविद्यालयस्य कलाप्राध्यापकः श्रीकुलकर्णीमहोदयस्तथा वसन्तकालेज राजघाट इत्यस्य कलाप्राध्यापकश्च परीक्षकौ आस्ताम्।

बालशास्त्रार्थः

अस्य न्यासस्य तत्त्वावधाने ७ दिसम्बर १९७७ दिनाङ्के न्यायविषये शास्त्रार्थस्यायोजनं संपन्नम्। शास्त्रार्थस्य निर्देशकः श्रीजयरामशास्त्री आसीत्। वाराणस्याः सम्पूर्णानन्दसंस्कृतविश्वविद्यालयस्य प्राध्यापकः श्रीविश्वनाथशास्त्री अपि शास्त्रार्थे सहायतामकरोत्। अस्मिन् शास्त्रार्थे विद्यामन्दिरपाठशालायाः उद्यानपाठशालायाश्च छात्राः सम्मिलिता जाताः। महाराजकुमारः श्रीअनन्तनारायणसिंहमहोदयोऽपि शास्त्रार्थे सम्मिलितः आसीत्। एकसहस्ररुप्यकाणां पुस्तकरूपेण पुरस्कारेण द्रव्यपुरस्कारेण ते पुरस्कृताः। काशिकहिन्दुविश्वविद्यालयस्य प्राध्यापकः श्रीकीर्त्यानन्दझामहोदयस्तथा संस्कृतविश्वविद्यालयस्य प्राध्यापकः श्रीसुरेन्द्रनाथशास्त्रिमहोदयश्च निर्णायकौ आस्ताम्।

शास्त्रार्थारम्भे स्वर्गीयपण्डितराजराजेश्वरशास्त्रिमहोदयाय श्रद्धाञ्जलिः समर्पिता। सर्वे उपस्थिता जना द्विक्षणं यावत् तस्य स्मृतौ मौनरूपेण उत्थिताश्चासन्। तस्य सर्वव्यापकोपस्थितेरभावेण सर्वे प्रभाविता आसन्।

अन्तर्राष्ट्रीयधातुविज्ञानसम्मेलनस्य प्रतिनिधीनां स्वागतम्

२४ नवम्बर १९७७ दिनाङ्के विद्यामन्दिरन्यासाध्यक्षैः काशिकहिन्दुविश्वविद्यालयस्य कुलाधिपतिभिस्तत्रभवद्भिः काशिनरेशैर्महाराज डॉ० विभूतिनारायणसिंहमहोदयैः अन्तर्राष्ट्रीयधातुविज्ञानसम्मेलनस्य प्रायेण २३० प्रतिनिधयः अभिनन्दिताः। भारतीयवैदेशिकविश्वविद्यालयानां संस्थानानां च प्रतिनिधयः रामनगरदुर्गे अल्पाहारेण सत्कृताः। अल्पाहारानन्तरं ते विद्यामन्दिर संग्रहालयं दृष्टवन्तः।

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A recently shot alligator to Museum

In December H. H. Dr. Vibhūti Narain Singh, Mahārāj of Benares shot an alligator in the Mūsākhāṇḍa dam, measuring about three meters. The animal was terrifying people in the locality for a decade or so. Once it had attacked a cattle and while saving it was struck by axe by one of the cowherds. The alligator with the axe stuck on its neck disappeared in the water. When the alligator was shot the axe was still infixed in its neck. The prize trophy has been tented and stuffed in Vārāṇasī and it will be kept in Vidyāmandir Museum.

Museum

The Museum run by the Mahārāj Banāras Vidyāmandir Trust and located in the Rāmnagar Fort continues to be visited by a large number of visitors and tourists, both Indian and foreing. Among the important visitors mention may be made of :

1. Mahārāj Kumār Brijendra Pal of Karauli—Rajasthān and Yuvarānī Dhairya Kumārī of Karauli-Rajasthān on 11.9.1977. They admired the 'Excellent Collection, specially the Indian Clock'.
2. Mr. Bum Suk Weg, Ambassador of South Korea on 24.9.1977.
3. Mr. Vedānand Jhā, Royal Nepalese Ambassador to India with the Cultural Attache on 17.10.1977. He said 'I enjoyed very much to see the ancient collections of various items.'
4. Princesse Napoleon on 1.11.1977.
5. Mr. R. S. Bhatt, Chairman Indian Investment Centre on 23.12.1977. 'Most wonderful Museum. I enjoyed going round the various exhibitions.'

KASHINARESH MAHARĀṆĪ DHARMAKĀRYA NIDHI

Bālā Melā

A Bāla Melā including the baby show was arranged by this Trust on the 6th of Dec., 1977. On the 7th sweets were distributed to the children of all the local educational institutions and also to the other children of Rāmnagar and neighbouring villages. Cloths were also distributed to the poor children of Rāmnagar under three years of age on the same day in the afternoon. Sweets and clothes were also distributed to the backward classes of Chakiyā Dist. in Vārāṇasī.

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सद्यो हतो मकरः संग्रहालये स्थापितः

दिसम्बरमासे तत्रभवद्भिः काशिनरेशैः मूसाखण्डबन्धे प्रायेण 'मीटर' त्रयदीर्घो मकरः 'वन्दूक' इत्यस्त्रेण हतः। एष मकरः स्थानिकजनानां कृते दशाधिकवर्षैः भयावह आसीत्। पूर्वं कस्मिंश्चित् समये अनेन मकरेण एकः पशुर्ग्रस्तः गोपालेन च तत्पशुरक्षणार्थं कुठारेणाहतोऽसौ कण्ठसंलग्नकुठारेण सह जलौ निलीनः पशुश्च मुक्तः। यदा अयं मकरो हतः एष लौहकुठारः अस्य गले संलग्न आसीत् कुठारकाष्ठं च नष्टमासीत्। एष निहतो मकरः विद्यामन्दिरसंग्रहालये सुरक्षितो वर्तते।

संग्रहालयः

महाराजवनारसविद्यामन्दिरन्यासेन संचालिते रामनगरदुर्गस्थे संग्रहालये अधिकाधिका भारतीया वैदेशिकाश्च पर्यटका आगच्छन्ति। अस्मिन्नवधौ अधोनिर्दिष्टा विशिष्टा सज्जनाः संग्रहालयं दृष्टवन्तः—

१. करौली (राजस्थान) इत्यत्रत्यो महाराजकुमारो वृजेन्द्रपालस्तथा युवराज्ञी धैर्यकुमारी। तौ इत्थं प्रशंसितवन्तौ—महनीयसंग्रहः—विशेषतो भारतीयघटिकायन्त्रस्य—(११-९-७७ दिनाङ्के)।

२. श्री वुम सुकवेगमहोदयः दक्षिणकोरियादेशस्य भारतस्थ राजदूतः (२४-९-७७ दिनाङ्के)।

३. नेपालस्य भारतस्थो राजदूतः श्रीवेदानन्दझामहोदयः सांस्कृतिकाधिकारिणा सह—तेनोक्तं—विविधवस्तूनां प्राचीनसंग्रहं दृष्ट्वा अतीव मुदितोहम्—(१७-१०-७७ दिनाङ्के)।

४. महाराजकुमारी नेपोलियन—(१-११-७७ दिनाङ्के)।

५. इण्डियन इनवेस्टमेण्ट सेन्टर—इत्यस्याध्यक्षः श्री आर० एस० भट्ट महोदयः अतीवाश्चर्यकरो संग्रहालयः। विविधप्रदर्शनानि मया दृष्टानि (२३-१२-७७ दिनाङ्के।

काशिनरेश महारानी धर्मकार्यनिधि

बालमेला

६ दिसम्वर ७७ दिनाङ्के, अनेन न्यासेन बालमेलाया बालप्रदर्शनस्य चायोजनं कृतम्। ७ दिसम्वर दिनाङ्के समस्तस्थानिकविद्यालीयछात्रेभ्यः रामनगरसमीपवर्तिग्रामाणां बालेभ्यश्च मिष्ठान्नवितरणं कृतम्। तस्मिन्नेव दिने अपराह्णे ऊनत्रिवार्षिकबालकेभ्यो वस्त्रवितरणमपि कृतम्। चकिया-क्षेत्रस्य निर्धनबालकेभ्योपि वस्त्रवितरणं कृतम्।

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MAHĀRĀJ KASHIRAJ DHARMAKĀRYA NIDHI

The Trust gives medals and prizes in the Benares Hindu University, Saṁpūrnānanda Sanskrit Viśvavidyālaya and various Colleges. The Trust is also running the following educational institutions :

1. Mahārāṇī Rāmratna Kuṁvari Saṅskrit Pāṭhaśālā, Fort, Rāmnagar

This Pāṭhaśālā was established in 1923 A. D. to impart Sanskrit education. The Pāṭhaśālā is now teaching upto the Uttara Madhyamā Examination of the Saṁpūrṇānanda Saṅskrita Viśvavidyālaya, Vārāṇasī.

2 Mahārāj Balvant Singh Degree College, Gaṅgāpur

This college was established in July, 1972 at Gaṅgāpur (Dist. Vārāṇasī), the birth place of late Mahārāj Balvant Singh, founder of the Kāśīrājya at Rāmnagar. The college imparts education in Arts upto Degree examinations of the Gorakhpur University in Sanskrit, Hindi, Urdu, English, Economics, Political Sciences, History, Psychology, Sociology and Geography. The college has been recognized by the U. P. Government. Total of the students was about a hundred.

3. Rājā Manasā Rāma Law College, Rājātālāb

This College was established in Nov., 1973 (Akṣayanavaṃī day) at Rājātālāb which is at a distance of about 15 Km. from Vārāṇasī. It is affiliated to the Gorakhpur University. This College works in the morning from 7 to 10 A. M. In 1977-78 the total of the students was 170; 132 students are admitted in LL. B. part one, 31 in part two and 7 in part three.

"Hindutva" Magazine

The monthly Magazine "Hindutva" is published in English under the auspices of the Viśva Hindu Dharma Sammelan. The object of this publication is to disseminate Hindu Culture. It is published from April (Vaiśākha) to March (Caitra). In the last issues a detailed account was given of the tour Mr. N. N. Banerjee, Chairman of Viśva Hindu Dharma Sammelan made in South Africa in the months of June-August, 1977 as a guest of Śrī Sanathan Dharma Sabhā of South Africa.

This Trust gives financial assistance annually to Viśva Hindu Dharma Sammelan towards the publication of this Magazine.

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महाराजकाशिराजधर्मकार्यनिधिः

अनेन न्यासेन काशिकहिन्दुविश्वविद्यालये सम्पूर्णानन्दसंस्कृतविश्वविद्यालये विविधमहाविद्यालयेषु च पदकानि प्रदीयन्ते। एष न्यासोऽधोनिर्दिष्टविद्यालयानां संचालनमपि करोति ।

१. **महारानी रामरत्नकुँवरिसंस्कृतपाठशाला, दुर्ग रामनगर**—संस्कृतशिक्षार्थमेषा पाठशाला ईसवीये १९२३ वर्षे स्थापिता आसीत् । वाराणस्याः सम्पूर्णानन्दसंस्कृतविश्वविद्यालयस्य उत्तर-मध्यमाकक्षापर्यन्तमेषा पाठशाला शिक्षाप्रदानं करोति ।

२. **महाराजबलवन्तसिंह महाविद्यालय, गंगापुर**—रामनगरस्थकाशीराज्यस्य संस्थापकस्य कीर्तिशेषस्य महाराजबलवन्तसिंहमहोदयस्य जन्मभूमौ गङ्गापुरे एष महाविद्यालयः १९७२ ईसवीये वर्षे स्थापितः । एष महाविद्यालयः गोरखपुरविश्वविद्यालस्य संस्कृत-हिन्दी-उर्दू-आंग्लभाषा-अर्थशास्त्र-राजनीतिशास्त्र-समाजशास्त्र-मनोविज्ञानादिविषयेषु स्नातककक्षापर्यन्तं शिक्षाप्रदानं करोति । उत्तरप्रदेशशासनेन एष महाविद्यालयः स्वीकृतः । छात्राणां संख्या प्रायेण शतमात्रं वर्तते ।

३. **राजा मनसाराम विधिविद्यालय, राजातालाब**—वाराणस्याः प्रायेण १५ की० मी० दूरस्थे राजातालावनामके स्थाने एष विद्यालयः नवम्बर १९७३ वर्षे अक्षयनवम्यां तिथौ स्थापितः । गोरखपुरविश्वविद्यालयेन सह एष महाविद्यालयः सम्बद्धः । विद्यालयस्य कार्यं प्रातः ७ वादनतः १० वादनं यावत् प्रचलति । १९७७-७८ वर्षे छात्राणां संख्या इत्थं वर्तते—एल० एल० बी० प्रथमभागे—१३२, एल० एल० बी० द्वितीय वर्षे—३१, एल० एल० बी० अन्तिमवर्षे च ७ । इत्थं समस्त छात्राणां संख्या १७० वर्तते ।

'हिन्दुत्व' पत्रिका

विश्वहिन्दुधर्मसम्मेलनेन संचालिता आङ्गलभाषामयी मासिकी पत्रिका हिन्दुत्व नाम्नी । अस्याः पत्रिकाया उद्देश्यं हिन्दुसंस्कृतेः प्रचारः प्रसारश्च वर्तते । पत्रिकायाः नवीनाङ्कस्य प्रारम्भः अप्रेल (वैशाख) मासे भवति समाप्तिश्च मार्च (चैत्र) मासे भवति । गतेष्वङ्केषु दक्षिणअफ्रिकास्थितस्य तत्रत्य सनातनधर्ममहासभाया आमन्त्रणेन जून मासतः अगस्तमासपर्यन्तं तत्र गतस्य विश्वहिन्दुधर्मसम्मेलनस्य कार्यवाहस्य श्रीनित्यनारायण बनर्जीमहाभागस्य यात्राविवरणं प्रकाशितमासीत् । अनेन न्यासेन हिन्दुत्व पत्रिका निमित्तं विश्वहिन्दुधर्मसम्मेलनाय प्रतिवर्षमार्थिकी सहायता दीयते ।

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EXTRACT FROM THE REVIEW OF THE GREATER RĀMĀYAṆA

The Publication of the Kashiraj Trust 'The Greater Rāmāyaṇa' has been reviewed in the Vienna Oriental Journal. The Reviewer says of 'the Greater Rāmāyaṇa': "Dr. Raghavan shows through a neat and solid critical analysis what a permanent effect the story of Rāmāyaṇa has had on the layers of literature and confirms thereby the thesis of Jacobi and others that the Rāmāyaṇa epic must be dated earlier than the Mahābhārata." "This valuable study represents a brilliant contribution to the research work on the story of Rāmāyaṇa in Sanskrit literature."

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